

Home Missions

Today and Tomorrow

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Joint Committee on the Five-
year Program of Survey and
Home missions today and
tomorrow

HOME MISSIONS TODAY AND TOMORROW

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A Review and Forecast

Edited by

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*Chairman, Joint Committee on Five-Year
Program of Survey and Adjustment*



Home Missions Council

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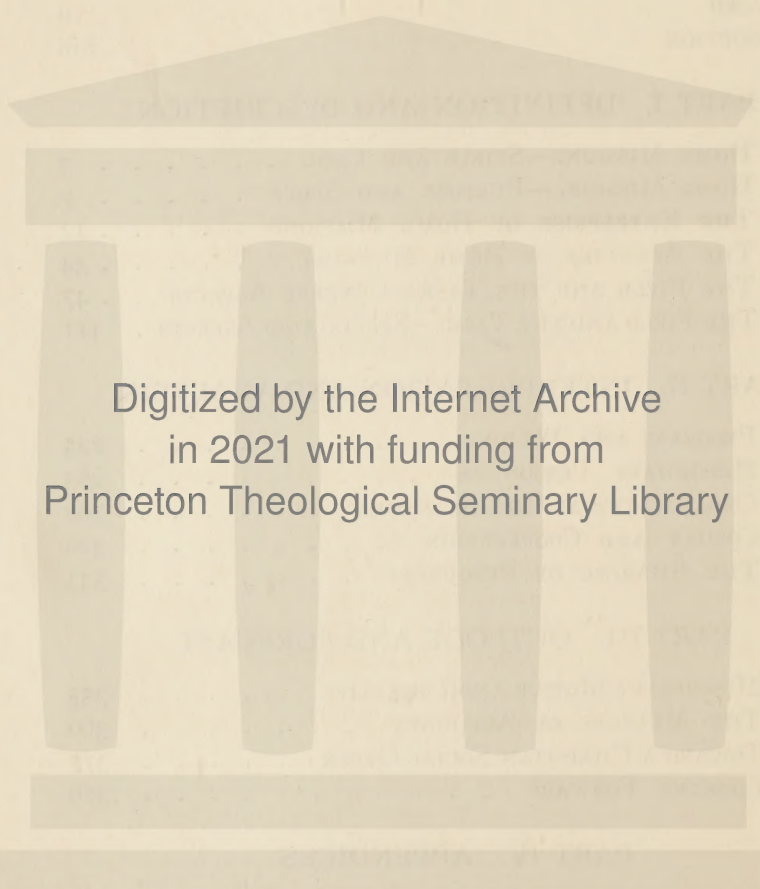
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FOREWORD

Home Missions had its period of greatest territorial expansion at a time when the conviction of the importance of denominational differences was strong in the churches and the feeling of the need of interdenominational cooperation was weak. The initial movement of Home Missions, in the process of which it established its enterprises in all parts of the territory of the United States, was carried out under the drive of a frontier psychology which was nothing if not optimistic. The extent of this expansion was controlled by an expectation of population growth and distribution which in very many instances failed of realization by a wide margin. Further, the sense of community responsibility was weak, a characteristic of all frontiers, while loyalty to the particular group was strong. At the same time, the prevailing rather meagre standards of church equipment, program and support, made competition and the resultant division of local forces tolerable. In such characteristics the church was not different from other institutions. Inevitably our present day, with its new concern for the solidarity of the Christian cause, its keener sense of social responsibility, and its higher standards of work, has been confronted with a wide-spread problem of adjustment. Home Missions has come to the time when it cannot escape the realization that it is over-divided for its needs and over-extended for its resources.

For many years now a counter-process has been under way. Most denominations in most sections have been decreasing the number of their congregations. Thousands of churches have been dissolved or merged. Local movements toward cooperation have sprung up spontaneously in hundreds of communities. Important denominational consolidations have been effected and others are under consideration. Mission agencies have projected and carried through significant cooperative agreements with respect to particular areas or particular types of work. An imposing list of interdenominational agencies, local, regional and national, has come into active functioning. Resolutions pledging adherence to principles of comity and to methods of cooperative procedure have been adopted times without number by denominational and interdenominational church assemblies. Most important of all, there has been created among the generality of church leaders and adherents a growing conviction of the urgency of effecting closer cooperation between the denominations and of eliminating injurious competition in church work.

Such movements do not proceed on the principle that a straight

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line is the shortest distance between two points. Just as the earlier history was by no means an unrelieved story of competitive denominational zeal, so the later history has not been a story of a steady, unbroken march toward the goal of cooperation and unity. But it is important to note that for more than two decades we have been in an integrating period during which more progress has been made in more ways than is usually appreciated.

Organized Cooperation

Specifically, during the twenty-six years of the history of the Home Missions Councils, the denominational agencies composing them have made important advances toward a fuller cooperation. Much of this development, like much of the denominational expansion which preceded it, was purely exigent in character rather than the result of a definite, carefully thought out, long-term policy. Recognition of this fact, coupled with the feeling that in the organization and practice of cooperation we were hardly keeping pace with the development of sentiment for cooperation, led to the conviction some seven or more years ago that the time had apparently come for an advance movement. This should be a concerted attempt on the part of all the agencies constituent to the Councils to apply to the whole Home Mission enterprise definite principles of comity and cooperation as a part of a nation-wide program of survey, adjustment and advance. Not less compelling was the recognition that a changing situation in the Home Mission field and in the life of the church imperatively called for a re-appraisal and re-direction of the whole home missionary undertaking. These convictions found early and concrete expression in three ways. First, the Councils through a newly created Joint Committee on Comity and Cooperation began the task of formulating explicit principles of comity and procedures of cooperation to which the assent not only of the Councils but of their constituent boards was sought. This was primarily an attempt to secure agreement on definitions and on policies. The work of the Committee in this matter has been repeatedly approved by the Councils, by other interdenominational conferences and by various denominational Boards and ecclesiastical bodies. This process, however, was too slow and its results were too inconclusive. The next step, therefore, taken at the instance of the Joint Committee on Comity and Cooperation, was the calling, by the two Home Missions Councils and the Federal Council of the Churches of Christ in America, of a National Church Comity Conference which was convened in Cleveland, Ohio, in January, 1928. This well attended and representative conference candidly reviewed the whole question of interdenominational relations in mission work and among other things recommended the launching of a Five-Year Program of

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Survey and Adjustment. This Five-Year Program was immediately approved by the three Councils which had sponsored the Comity Conference. The Home Missions Council was made primarily responsible for its direction and financing. To carry forward this program a Joint Committee was created, constituted of representatives of each of the three Councils, to which were later added representatives of the Community Church Workers.

Five-Year Program of Survey and Adjustment

The Five-Year Program was organized around five particular objectives, the details of which are more fully described in Section XVI. These objectives were as follows: *First*, as rapidly as possible to complete the organization in each state of a functioning interdenominational body, either a State Home Missions Council or a Council of Churches. Fully committed to the principle of local responsibility within the frame-work of a national policy, such State Councils were deemed vital to the process of making cooperation locally effective. In focusing attention on the organization of State Councils the Joint Committee has not been unmindful of the importance of assisting also in the organizing and strengthening of City Councils or Federations. *Second*, to carry through a nation-wide survey, supplementing other studies in this field, to assemble essential data on the existing church situation and with respect to the various aspects of Home Mission work. The purpose in this aspect of the program was in no sense academic. It was desired simply to make available to administrators and other church leaders the data necessary for the formulation of adequate programs of adjustment and development. *Third*, to follow up each survey with an immediate effort to secure the elimination of competition and the development of positive cooperation for a more adequate ministry to the entire population. This involved the description of need, the formulation of programs and the creation of sentiment. *Fourth*, to hold a national Congress on Home Missions for the intensive study of every aspect of the entire Home Mission enterprise. The North American Home Missions Congress was held in Washington, D. C. in December, 1930. Three large commissions devoted two years to preliminary studies. The Data Books of the Congress were the most comprehensive compendium of Home Missions information ever produced. The attendance of 800 delegates represented the entire structure of cooperative Protestantism in this country. The addresses and discussion were of high order and the Findings constituted a long step forward in analyzing the task of Home Missions. *Fifth*, to follow up this national Congress with a series of state, city and county conferences which would bring the message of the Congress to the attention of church people throughout the country and which would apply its principles to local problems.

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The full scope of the program as originally conceived has not been realized; nor would it have been completely realized even if the economic situation of the past three years had not thrown the whole Home Mission enterprise back upon its inner defences and effectively blocked every avenue of advance. The field of Home Missions is too vast and its task is too complex to admit of any simple solution of its problems. Nevertheless, in respect to each of these objectives important results have been secured. Certain conclusions as to the value of this program may legitimately be drawn. The Congress provided a comprehensive and fundamental review of Home Missions. The Congress and its follow-up conferences brought to the Boards and to a large section of the church a clearer apprehension of the character of Home Missions today and of its urgency. As regards the survey program, it is fair to say that the Home Missions field has been more thoroughly analyzed and its characteristics are now more clearly understood than ever before. No other aspect of the church's task at home or abroad has been so extensively studied. In effecting the organization of state and city councils substantial progress has been made. More rapid progress would perhaps be unwise since such Councils, to function at all effectively, must have behind them the solid sentiment of the churches in favor of cooperation. Where such sentiment does not exist or is not yet sufficiently articulate it must first be created. In like manner the process of effecting local adjustments has been well initiated and progress is being made, but such progress must necessarily be slow.

Perhaps the most important result is that the whole process of the Five-Year Program is giving to Home Missions a new place in the life of the church. More clearly the church is seeing that Home Missions is not merely an aggregate of local enterprises, but is a vital aspect of the whole life of the church and a process in which the whole church must participate. If this one conviction can be well established in the mind of the church it may be well worth more in the long run than all other results combined. For in this way we may recover something of that sense of the urgency of the missionary task which made its initial expansion possible and may develop a new recognition of a spiritual partnership in a common responsibility.

The Joint Committee has reported to each annual meeting of the Home Missions Councils. In January, 1933, it recommended to the Councils that the period of the Five-Year Program be extended one year, the final report to be presented to the annual meeting in January, 1934. It requested also the appointment of a Special Committee on Review and Forecast to cooperate with it in appraising the results of its work and in presenting to the Councils its final report and recommendations.

FOREWORD

Review and Forecast of Home Missions

The report which is herewith presented is, strictly speaking, more than a narrative of the work of the Joint Committee on the Five-Year Program of Survey and Adjustment. It is an attempt on the basis of the studies and experiences of many years, to summarize the present status of the entire Home Mission enterprise. The Five-Year Program is but a culminating phase of the development, through a long period, of cooperation in Home Missions work. The Joint Committee has builded on foundations that others have laid and has profited by contributions made by many individuals and agencies to the fuller understanding of the characteristics and needs of the mission field.

This report has drawn its materials from many sources. Few people realize the wealth of materials available concerning the area within which Home Missions operates. While there has not been in Home Missions a unified inquiry comparable in scope to the Laymen's Foreign Missions Inquiry, the total volume of accessible and reliable data on the home field is greater and more comprehensive than that available concerning the foreign field. These materials include—*first*, extensive surveys made over a period of more than twenty years by individual Home Mission Boards, by the Home Missions Council, by research agencies, such as the Institute of Social and Religious Research, and by this Joint Committee. These surveys in their entirety have covered at various times practically the entire range of home missionary interest. *Second*, the report of the Commission on the Study of Recent Social Trends, appointed by former President Hoover, is an inexhaustible mine of valuable data on almost every phase of current American life. *Third*, the United States Religious Census of 1926 and, especially, the summary and interpretation of it prepared by Dr. C. Luther Fry of the Institute of Social and Religious Research and published under the title "The United States Looks at its Churches" provide a comprehensive summary of the status of religious institutions in general. These and many other sources of material have been freely drawn upon in the work of the Joint Committee.

A long succession of conferences have deliberated on such materials and have embodied in their findings the mature judgment of the best informed leaders in the field of Home Missions work. Notable instances have been the National Church Comity Conference held in Cleveland, Ohio, the North American Home Missions Congress held in Washington, D. C. and the City Church Conferences held in Detroit, Michigan and in Chicago, Illinois. Valuable results have also been secured from various state or regional conferences held under the auspices of this Joint Committee.

The list of individuals to whom the Committee is indebted for

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materials which it has used is too long for recital here. This Five-Year Program has been a cooperative undertaking and very many persons, consciously or without their knowledge, have contributed to its success. To all such the Committee acknowledges its indebtedness.

The preparation of the report was referred by the Joint Committee to a sub-committee consisting of the Chairman of the Joint Committee as Chairman, Dr. W. R. King, Dr. H. Paul Douglass, Dr. Mark A. Dawber and Miss Edna R. Voss. This sub-committee prepared the detailed outline of the report. Each member of the Committee also contributed materials for the various sections. In addition the following named persons have given particular assistance in the preparation of various parts of the report: Dr. Jesse M. Bader, Dr. John S. Conning, Dr. Malcolm Dana, Rev. Chas. T. Greenway, Dr. J. R. Hargreaves, Miss Elizabeth R. Hooker, Dr. William F. Klein, Dr. Edward D. Kohlstedt, Miss Edith Lowry, Dr. Robert N. McLean, Dr. F. W. Mueller, Dr. E. A. Odell, Rev. Philip F. Payne, Miss Anna M. Scott, Dr. Charles H. Sears, Dr. W. P. Shriver, Dr. J. M. Somerndike, Rev. Jay S. Stowell, Miss Sue Weddell. The final draft of the report was prepared by the Chairman of the Committee.

The report was presented to and accepted by the Joint Committee at a meeting held on October 2, 1933. The Committee then met with the Committee on Review and Forecast, October 3-5, 1933, for the further consideration of the report after which the latter Committee continued in separate session. The two Committees unite in presenting the report to be considered by the Home Missions Councils at their annual meeting in January, 1934.

The report is to be viewed not as an attempt to express a final judgment on all the matters with which it deals but as a basis for study and discussion and as a preliminary to a new advance in the continuing task of Home Missions.

Joint Committee on the Five-Year Program
of Survey and Adjustment

H. N. Morse, Chairman
W. R. King, Secretary

October 2, 1933.

INTRODUCTION

REPORT OF SPECIAL COMMITTEE ON REVIEW AND FORECAST

Your committee chosen to make a careful study of the report of the Joint Committee on the five-year program and survey are unanimous in their appreciation of the patience, effort, and scholarship involved in the investigation.

Again and again the complaint has been made that our church members do not know the facts concerning the need confronting the Church. Inspiration, in order to fire the Church, must be based on information. This information has now been provided in a form that compels the interest and admiration of every church member.

We desire particularly to call attention to the splendid contribution made by Dr. Hermann N. Morse. He has marshalled an array of facts which should be in the hands of every Christian worker in America.

It is true in a sense that Home Mission activity is the spearhead of the Church. The distinct task of the Church in the field of Home Missions could perhaps find no better definition than that expressed in the Findings of the Home Missions Congress:

"The home mission of the church we would define as the effort, in the spirit of Christ and in fulfillment of His great commission, to win to Christian discipleship the people of North America and to Christianize the life of our nations. This task our Home Mission agencies share with all Christian forces of our lands.

More specifically, we conceive that the task of Home Missions includes these objectives:

1. To win men and women to discipleship of Jesus Christ, to unite them with other disciples in the fellowship of the Christian Church, and to educate them for worship and service at home and abroad by helping them to discover and to accept for themselves and for society at large the full consequence of Christian discipleship.
2. To make the church available to those sections of America which lack its ministry.
3. To supply adequate church leadership where the work of the present church is unsuccessful or inadequate.
4. In the case of handicapped or retarded areas or under privileged groups, to assist in providing those institutions and services which are the necessary elements of a Christian standard of living to the end that the Christian community life may be developed."

There is, however, a broader sense in which the task confronting the Church is that of Christianizing America.

It is our opinion that the present hour presents a psychological

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opportunity to avail ourselves, as a Christian Church, of the findings of this report.

The American people are tired. They have been sobered by the disillusionments and heartaches of the past four years. Having tried physical standards of value, our country has been prepared to appreciate spiritual values.

The Christian Church is confronted with its greatest opportunity in American history. We shall have to begin our study with the realization of the fact that the Church has been unable to render its greatest service as a civilization builder because it has lost its ring of certainty. Your committee has been impressed with the clarion call ringing throughout the report. It is a call for evangelical Christianity.

During the past decade, Christianity to many has seemed to present but a glorified social service program. We have compromised and qualified until what remains of Christianity is but an anaemic member occupying a place at the table of world religions. It is neither vital nor vitalizing. It lacks the fire, courage, and abandon which characterized the apostolic church.

Christianity has a supreme contribution to make—that contribution is Jesus Christ! If in the present crisis the church is inspired to re-study the personality and program of Jesus Christ, it will have prepared itself to enter into world rebuilding with apostolic fervor and with apostolic success.

If Jesus Christ is to be made real to the world, this must be achieved through individual personalities within the Church who have followed the apostolic path of following "That they might know Him."

The Committee has made a survey of the unfinished task confronting the church. It has threaded its way through every nook and corner of America's need. Within the pages of this report, one finds vividly portrayed America's need of Jesus Christ.

Even a cursory reading of this report brings one to the conclusion that we have barely made a beginning in the great task confronting the Church.

In the Revolutionary days a little group established their homes along a fringe of a new continent. From New England to Florida thirteen colonies found themselves in possession of a great task. Here and there, pioneer souls were fired with the thought of distributing over the entire continent the ideals which they cherished. In the footsteps of these daring pioneers streams of colonists followed. Years elapsed, thousands of lives paid the supreme price in order to bring to a continent the blessings enjoyed by a few.

So today the Christian Church represents but a minority. A continent lies before us. The frontiers of our Fathers were physical frontiers. Our frontiers are moral and spiritual frontiers.

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If America is to be won for Jesus Christ, it will demand the same qualities of daring, self-dedication, and persistence which characterized our Revolutionary ancestors.

It is not enough that the Church shall acquaint itself with the facts, nor that it spend hours in devotional meditation, *the time has come for the Church to do something about it.*

The disintegrating forces operating in our country are united. The forces of evil are perfectly coordinated. They are united, determined, and ruthless.

If Christianity is to make an impress of any consequence, it will be done by a cooperating church. The time has come for suspicions and misunderstandings, based largely on superficial differences, to be put into the background. The great task of putting Jesus Christ into the life of our age will be achieved only by a cooperating Christian Church.

We have been talking of *tolerance* long enough. Tolerance is a word which should have no place among Christian people. We need to eliminate it forever from our thinking and substitute in its place *appreciation*. There needs to be a new spirit of appreciation, confidence, and mutual esteem in our dealings, each with the other.

As denominational groups, we can approach our tasks with such methods as are in keeping with our heritage and traditions. Each denomination can, in its own way, devote the measure of its strength and wisdom in fulfilling its high destiny; each at the same time cherishing for the other denominations the high esteem that is fitting for the work's sake.

From the world of industry, the Church might well learn to appreciate the passing of the age of competition, and the age of combination, and the dawn of a new era of cooperation.

Your committee commends to every one interested in making the Kingdom of God a reality in the world, a careful survey of the attached report. The stirring world situation confronting the apostolic Church has a marked counterpart in our national situation today.

On the Mount of Ascension, the Disciples were lost in the rapture of a great spiritual experience. Away from the discords and confusions of the multitudes, they felt the tug of ecstasy. Their mountain top experience came to a sudden close when a voice from heaven said "Why stand ye idly looking up into the heavens?" It was not that they meditated too much, but that there can be no spiritual experience which does not have as its consequence a moral and social obligation. It is in threading its way through the heartache and need of a suffering world that the Church, in losing itself, will find itself.

Will the Church be equal to the opportunity of the present hour? This is the solemn challenge which your committee commits to the membership of the Churches of America.

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If we fail in this hour, the opportunity will be gone, and we shall stand condemned as **unprofitable** servants who have failed in a great crisis.

Henry W. A. Hanson,
Chairman.

PART I
DEFINITION
AND
DESCRIPTION

SECTION I

HOME MISSIONS—SPIRIT AND GOAL

This is a study of Home Missions in the life of our day. Here is an enterprise whose beginnings go back almost to the beginnings of white settlement on these shores. The story of its subsequent development is inextricably a part of the story of the development of these countries. It has followed the movements of population, carrying some form of service to the most remote community. It has made the Church and the ministries of the Christian religion available to all kinds of people under all sorts of conditions. It has pioneered not only in every new territory opened to settlement but in every changing phase of national progress, a continuing service under constantly altering circumstances. Its range of interests has comprehended almost every field of vital public concern. It has been the effort of the church to give spiritual reality to that American ideal described as a "dream of a land in which life shall be better and richer and fuller for every man . . . a dream of a social order in which each man and each woman shall be able to attain to the fullest stature of which they are innately capable."*

Inevitably we think of Home Missions as more than a movement, more than a program. We think of it as a spirit and as a goal. Whatever else it may be, Home Missions is essentially and fundamentally a spiritual undertaking. However great may be the practical value of its manifold ministries, in the establishment of institutions of religion and in the fields of education, health and community service, it is not in such contributions to national well-being that its primary significance is to be sought. Quite frankly, these are not and have never been its main purpose. Home Missions exists to present Christ to men and to impress His spirit upon the life of our generation. To accomplish this it uses many means. Its charter is "the Gospel of Christ in all its fulness and His service in all its implications." From this must necessarily proceed a Christ-like ministry to every form of human need. This is a spiritual task, a quest for the achievement of an ideal—a not always quite articulate ideal, an ideal sometimes dishonored and never fully realized in practice, but an ideal, nevertheless, which alone gives meaning to the entire enterprise. This spiritual and evangelical goal Home Missions accepts without reservation.

The North American Home Missions Congress gave expression to this central conviction in a "Message" which was embodied in its Findings and which we accept as a statement of the source of our inspiration and the goal of our effort.

* James Truslow Adams "The Epic of America," p. 404.

HOME MISSIONS TODAY AND TOMORROW

"Again and again in this Congress we have been thrilled by a sense of how far we have come toward a Christian North America. But again and again we have been arrested by a sense of how far short we are of the ideal of Christ for these nations. We have come far enough to glimpse the Promised Land. But to pass over into it seems beyond our strength. We felt, as Stanley Jones has put it, that 'we cannot go further until we go deeper.'

"The band of men who nineteen hundred years ago went out to transform the world were moved by the conviction that there is but one 'name under heaven given among men whereby we must be saved.' That conviction had been born in them of a great personal experience. They had known Christ and He had made their lives pageants of triumph in Him. Through Him they could do all things. Him, therefore, they believed to be sufficient for the transformation of all their fellowmen. These were they who by the spirit of Christ should 'turn the world upside down.'

"It is for us, in our times, to realize what they dreamed, a world won for Christ and ruled by Christ. Under His leadership we have come to think of the salvation of society as well as of individuals. We believe that in Christ is a sufficient solution of all the problems of collective life in North America. This conviction, too, must come from a great personal experience of Him. If Christ means enough to us we can make Him mean enough to others. And if He means enough to a sufficient number of men and women in North America, the entire life of our nations can be changed and the problems that seem so overwhelming can be solved.

"Throughout this Congress there has been manifest a deep yearning for Christ and a feeling that in very truth we are thrown back wholly on Him. The progress in the improvement of our organization and technique which we have made and hope yet to make will avail us only as it is shot through with a deeper experience of Christ. Even cooperation and unity will be an empty gain unless vitalized by Him.

"This deeper experience will be attained by us just as the early disciples attained it. They lived with Him; followed Him; learned from Him. Their lives were a daily experimentation in His way of living. The further they swung themselves out on His way of living the greater He became to them and the bolder they became in their proclamation of Him. The same road is open to us. Following it boldly, we shall find that He saves us from disillusionment and despair by giving us His own radiance and we will dare to take Him into every problem that lies athwart the nations represented in this Congress."

In succeeding Sections we shall endeavor to define and describe the enterprise of Home Missions and to delimit and analyze its field of operation. Here we are concerned with its spirit and with the convictions which underlie it. These obviously must enter into the definition and description. Its field is much more than a geographical concept; to bound and measure it is more than an engineering feat or an exercise in the mathematics of a population census. It is great in area; but to count the miles between its outposts is only to hint at its spiritual vastness. It teems with people; but to number its millions in city and country, in forest and camp, is no more than to outline its human dimensions. Its people are a world blend; but to call the roll of the races that contribute to its industry, its culture, and its babel of tongues gives no clear conception of its varieties and contrasts.

HOME MISSIONS—SPIRIT AND GOAL

These things—the area, the number, the complexities—are attributes of the field of Home Missions, of which we shall at a later point have much to say, but they do not contain its real significance.

As with the field, so with the program. The formal activities of Home Missions can be catalogued and described. But the sum total of them all will not fully explain what Home Missions is. These are means. The end is the creation of a Christian nation. But what does it mean to make a Christian nation? A Christian nation is a nation of Christians, of individuals won to discipleship of Jesus Christ, united in Christian fellowship and Christian service, accepting the full implications of their discipleship, creating for themselves Christian institutions and a Christian environment, governing their lives, privately and collectively, by Christian principles, with a Christian outlook upon the world, exerting ever and always a Christian influence. That such an end is above all else worthy of our united effort and that it can be achieved through Christ is the dearest conviction of Home Missions and of the Church which it represents. But with this conviction go others, evidenced in the very existence and continued support of such a varied and extensive missionary enterprise.

The first of these is the conviction that the true Christian Church is of necessity a missionary body, outgiving and forthputting. There are religious organizations that never look out beyond their own particular households of faith. They grow, so to speak, by capillary attraction only. But the churches which have devoted themselves to this enterprise believe that the missionary impulse is of the very essence of their faith. They believe passionately that the Christian religion has a vital contribution to make to all men everywhere and that we are placed under solemn obligation to urge upon all its claims as the supreme good of life and to provide for all its benefits. This we do in no spirit of smugness or superiority but that we may freely offer to all the opportunity to accept what we believe to be, and in our own experience have found to be, the richest blessing that can come to an individual or to a nation.

With this is the conviction that the church must be an evangelistic Church. Every man—though he be at the end of a wilderness trail or at the very bottom of the social ladder—is of equal importance before God. We cannot count the cost of a soul won in labors or in dollars. A soul is without price. So that new settlement on the edge of the frontier, that slum in the heart of the great city, that handful of natives, relics of the stone age, scratching a precarious living at the very edge of the polar ice cap—these must be alike precious in the eyes of the church.

There is, third, the conviction that the church must be an agency of service. So long as we love we must serve. The dis-

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tinguishing characteristic of every society into which the spirit of Christianity has passed is an anxiety not only for the life but for the moral well being of even the humblest of men. The Christian doctrine of the inestimable value of each immortal soul inevitably led to a concern for human life and welfare. The founder of Christianity had urged all to do unto others as they would that others should do unto them. St. Augustine made his test of true Christianity the desire for all others of that which he himself had in life. In medieval Europe charity was the interest and responsibility of the Church which then definitely extended its influence into the economic, the educational, and the charitable activities of the times. Only with the birth and development of democratic conceptions of government and society was this *exclusive* responsibility questioned. It is but natural then that the record of Christian Missions from the time of Christ to this, the twentieth century, should be one of service to humanity. Wherever society has failed to supply the necessary facilities for physical, mental and spiritual well being, the church has asserted its right to fill the gap—though accomplishment has lagged far behind consciousness of responsibility. Today missionary objectives range from insistence on church organization and church extension to pure relief, but to most the urge of the Christian to share the Christian message and to win men, women, and children to discipleship in Christ is deemed incomplete and unbalanced if it lacks the impulse to share a way of life as well.

Fourth, there is the conviction that the Church must promote and practise spiritual unity. There are so many disintegrating forces in the life of the nation, some of them, unfortunately, originating within the Christian church. Christ's prayer for the unity of His Church we pray for our nation as well, believing that it is His spirit that can break down the barriers of prejudice and suspicion, and span all differences of race, culture and station and make all one in Him.

Finally, there is the conviction that the Church must be an active agent in the education and direction of the Christian conscience to deal on a Christian basis with all the practical affairs of life. We cannot claim always to have been consistent and often zeal has outrun judgment or selfishness has submerged both. But we believe that Christianity is concerned with human life in its every aspect and has a word to say—and that a decisive word—about every human interest.

These are great convictions, fundamental to the life and development of the Church. And the convincing evidence of each of them must be found in this missionary enterprise. To review its development through the years, to reflect through what changes and vicissitudes it has endured and how marvelously its field has expanded, is to summon our hearts to prayer to give thanks to God for what His Spirit hath wrought and to seek strength from Him, whose work it is, for the task that remains for another day.

SECTION II

HOME MISSIONS—PURPOSE AND SCOPE

We have spoken of Home Missions as a spirit and a goal; and as an expression of ideals and convictions which have been fundamental in the life of the Church. We have not defined with exactness the term 'Home Missions.' That term connotes a purpose and a program as well as a spirit and an ideal. It is applied to specific enterprises and services. It sets off within definite geographical limits—the area we call 'Home'—a portion of the total task of the Church. Home Missions has geographical boundaries, which are comparatively easy to locate; functional boundaries, which are rather more vague; spiritual boundaries, based on motives and objectives, which are still more elusive. Those engaged in its work do not all think of it in identical terms. Therefore, an exact definition of it is difficult to formulate. Nevertheless, the picture of what we mean by Home Missions is in most minds in general outline. It is our aim to fill in the outline, to delineate the features, to provide the lights and shades.

The present program of Home Missions is the result of a gradual and steady evolution through the years. This evolution has been partly due to the growth of our country and to changes in the composition and characteristics of its population. It has been partly due to the development and broadening of the Church's conception of its functions in society. The missionary program has been constantly modified under the pressure of altered circumstances and in response to the profound alteration in our religious thinking.

One of the striking and significant things about the history of Home Missions is the way in which the recognition of its range of responsibility has been constantly enlarged. In this, practice has preceded theory. In its early stages the work of Home Missions was primarily a process of pioneer itinerant evangelism to people without the gospel. Sometimes these were people who had never had it. More often they were people who had known the Church, but who had moved into areas beyond its present sphere of influence. This task of evangelistic extension was a part of the process of settling the country which made necessary the whole initial expansion of the Church.

When such service was rendered to people who differed markedly from the average in their customs, or standards, or resources, the missionary very early faced the necessity of supplementing his preaching with other activities. Perhaps he found his work

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retarded by ignorance and the absence of any educational facilities or by unsatisfactory living conditions, or by bitter poverty, or by disease. The missionaries, simply because such conditions moved their Christian charity and furthermore made their work more difficult, naturally entered upon a wide range of service activities. They did this long before they or anyone else rationalized such interests or activities in their behalf as necessary objects of religious concern, or necessary elements of a missionary program.

The effect of such a development in the work of missions is vastly more important now than the question of what theory or motive underlay it. That this development was uneven, and that the same breadth of program and purpose did not characterize the work of all missionary agencies at all times or in all places is true, but for our present purpose is immaterial. What is material is that the Home Mission enterprise inevitably came to comprehend a wide variety of interests and activities all of which have continued to be in some form a part of its concern.

How far this expansion in the working program and in the underlying philosophy of Home Missions has carried us may be seen from the summary description of the work in Section III and from the more detailed analysis in Sections V, VI, and VII. All of our great Protestant boards of Home Missions have given repeated expression in their official statements to a conception of their task which combines with a concern for evangelism, church extension and religious development an acceptance of a responsibility for a service ministry to people who in some essential particulars are below the normal American standard of living. As an illustration we may take the definition embodied in the Findings of the Home Missions Congress.*

"It is increasingly difficult to differentiate Home Missions from the work of so-called self-supporting churches or from the total work of the church in the home land. The home mission of the church we would define as the effort, in the spirit of Christ and in fulfillment of His great commission, to win to Christian discipleship the people of North America and to Christianize the life of our nations. This task our Home Mission agencies share with all the Christian forces of our lands.

More specifically, we conceive that the task of Home Missions includes these objectives:

1. To win men and women to discipleship of Jesus Christ, to unite them with other disciples in the fellowship of the Christian church, and to educate them for worship and service at home and abroad by helping them to discover and to accept for themselves and for society at large the full consequence of Christian discipleship.
2. To make the church available to those sections of America which lack its ministry.
3. To supply adequate church leadership where the work of the present church is unsuccessful or inadequate.
4. In the case of handicapped or retarded areas or underprivileged

* Findings of North American Home Missions Congress, p. 67.

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groups, to assist in providing those institutions and services which are the necessary elements of a Christian standard of living to the end that the Christian community life may be developed.

5. To bring the Christian impulse to bear upon the broad social and civic questions of our day."

This is a broad charter, surely. And yet an examination of the work being carried on will reveal that this charter is no broader than the program justifies. This is not to deny that such a definition in some degree rationalizes what Home Missions does in terms of its controlling motives and ideals. What Home Missions aspires to be differs in some particulars from what it actually is. Nevertheless, what it actually is conforms to this general pattern. On the basis of an objective study of the work of the agencies constituent to the Home Missions Councils this general definition may be re-stated to describe the purpose and scope of this program. From this point of view, its objectives may be expressed as follows:

First, to extend Christianity by establishing and sustaining churches of our respective communions wherever an actual or prospective constituency is available but local resources are inadequate to the support of the denominational enterprise; and by assisting in the maintenance of the general denominational program and organization. In this the Protestant denominations have had a growing sense of fellowship and cooperation one with another. Increasingly they have grown in zeal for the broader interests of the Kingdom and have emphasized less what is exclusive with the denomination.

Second, to make available an Evangelical Christian ministry throughout the Home Mission field for all people irrespective of race, language, color, occupation, social or economic status. None have been purposely excluded from this ministry, save as they have excluded themselves. Not in any narrow or dogmatic sense has Home Missions been a movement to proselyte from other faiths. Rather, its point of view has been that, convinced of the all-sufficiency of the Gospel which its followers have known and experienced, it is under compulsion to offer that Gospel freely to all.

Third, to define an adequate Evangelical Christian ministry as including—

evangelism—or a summons to a personal allegiance to Jesus Christ;

organization—or the uniting of Christians in religious bodies for worship, fellowship and Christian activities;

religious education—to familiarize them with the Scriptures and with the history and doctrine of the Christian Church; and to assist their development in the practice of Christian discipleship;

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service—in all cases of retardation or of social maladjustment, to assist through specialized institutions and programs in meeting the educational, health, social and other needs.

Fourth, to develop the native capacities for religious leadership in each racial group and in each distinctive missionary area, as a natural and necessary step in religious growth. In this the effort has been to assist the legitimate development of self-direction and self-expression in religion without retarding the development of a spiritual fellowship and unity which will know no racial or sectional lines.

Fifth, to assist each local church or other institution to develop a wellrounded ministry which will adequately meet the needs of its community and increasingly contribute to the advancement of the nation-wide and world-wide program of the Church.

Sixth, to serve the whole Church as a pioneering and experimenting agency—the spearhead of the Church, enabling the Church to project itself beyond its established routine, in area, constituency, program, method, or spiritual emphasis.

Seventh, to cooperate with other agencies of the Church in exploring the applications of Christianity to the problems of daily living and in summoning Christian people to a sincere effort to make every aspect of our collective life a genuine reflection of Christian principle and spirit.

Eighth, to furnish for the entire Church specialized, technical services within the fields of church equipment, program, organization and operation, and to promote satisfactory relationships among the churches and between the churches and other related agencies.

The significance of these objectives will become, we hope, increasingly clear as we proceed. Within what area and for what peoples does Home Missions seek to discharge these functions? The field of interest of the Home Mission agencies in the United States is commonly understood to include the entire area of continental United States, Alaska, the West Indies (particularly Cuba, Puerto Rico, the Dominican Republic, Haiti, and the Virgin Islands) Hawaii and the Canal Zone. Canada is the particular field of interest of the church bodies of that Dominion. No United States denomination has any appreciable work in Canada and none in Canada has any appreciable work in other parts of the Home Mission territory as above defined. Within this total area all types of communities and all races and types of population are included within the range of Home Mission interest.

Consider this wide-spread area, the number and varieties of its people, the manifold complexities of its life, from the viewpoint of the underlying missionary purpose. How can the Church miss the challenge of it? It might be possible to build up a

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numerically and financially strong denominational church without regard to factors such as these; *it might be*, if a church can really prosper which has no missionary purpose. But what then would become of the ideal for a Christian civilization? That is the Why of Home Missions. The liability areas, the handicapped groups, the religious blind spots, the millions who must remain without the Gospel and without the privileges of a Christian community life unless the Church stretches forth its hands in friendly service, the interests that challenge the dominance of Christian ideal, the false gods of greed and selfishness and prejudice and the many who worship them, all those currents of modern life that tend away from what the Church believes to be of supreme worth and all those forces making for righteousness which need ever to be nourished and strengthened—these are the considerations that enter into the definition of Home Missions. This might be summed up by saying that Home Missions in the aggregate is conceived as the program of the church to extend throughout the home field and to all of its inhabitants a Christian ministry and organized Christian fellowship, a Christian service to all forms of need and a Christian interpretation of human relationships.

SECTION III

THE ENTERPRISE OF HOME MISSIONS

The denominations affiliated with the Home Missions Councils are responsible for most of the formal Home Missions activity of the Protestant churches in North America. Because of existing complications it has not hitherto been possible to assemble complete and comparable data for these denominations as to Home Missions expenditures, work and personnel. Data on these points have now been secured, after a two years' study, not only for the national agencies included in the membership of the Councils but also, in general, for the independent state and city mission societies of these same denominations. While the materials available are not wholly complete or in all respects comparable they are sufficiently so to permit of a reasonably comprehensive summary of the Protestant enterprise of Home Missions.

Home Missions is seen to be an undertaking of considerable magnitude. During the year for which the study was made it was supported at a total cost of \$27,500,000. It engaged the services of over 22,000 workers, conducting nearly 30,000 separate missionary enterprises. The personnel included ministers, teachers, doctors, nurses, community workers, Sunday school missionaries, colporteurs, evangelists and workers of many other sorts. The enterprises included churches, mission Sunday schools, community centers, hospitals and other medical service stations, schools ranging from kindergarten to university and theological seminary, orphanages and homes, rescue missions and many other types of missionary activities. The territory served included every state of the Union and every province of Canada, Alaska, Cuba, Santo Domingo, Haiti, Puerto Rico, Virgin Islands, Canal Zone and Hawaii Islands. Within this extended area every racial group and every type of community was reached with some form of service. What was said in Section II by way of definition reflects the aspiration as well as the achievement of Home Missions. But the proof of the definition is the achievement. This summary will show, objectively, what the definition means in practice.

Denominations Included

The following are the denominations for which information was obtained for this study:

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Baptist
 Northern Baptist Convention
Brethren
 Church of the Brethren
Congregational—Christian
Disciples of Christ
Evangelical Church
Evangelical Synod of North America
Friends
Methodist
 African Methodist Episcopal
 Methodist Episcopal
 Methodist Episcopal, South
 Methodist Protestant
Presbyterian
 Presbyterian, U. S. A.
 Presbyterian, U. S.
 United Presbyterian
Protestant Episcopal
Reformed
 Christian Reformed
 Reformed in America
 Reformed in U. S.
United Brethren
United Church in Canada
United Lutheran

Some Initial Complications

This study has been made difficult by the fact that these denominations show many wide differences of organization and policy. These differences are discussed in other sections of this report but may be briefly summarized here.

1. They differ in the way in which they divide the responsibility for the entire missionary and benevolence program among their various national agencies. Types of work or areas which in one denomination are classified as a responsibility of Home Missions in another denomination may be differently classified as under Foreign Missions or Religious Education. This makes it difficult to secure a comprehensive statement of work in the home field for some denominations and the programs which are officially labeled Home Missions are not wholly comparable.

2. They differ in the degree to which the responsibility for the Home Mission program is divided between national agencies and independent state or city agencies.

3. They differ in their conceptions of the nature of Home Missions responsibility. Some boards have a highly differentiated program covering practically the whole range of interests

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discussed in this report. Others are more or less specialized and limited as to program, as to areas and populations, or in both particulars.

4. There are marked differences in the accounting methods used by the various board treasuries and in their standardized classifications of expenditures and receipts. Many differences in practice have had to be reconciled in order to secure anything like comparable figures.

5. There are decided differences as to the kind and the completeness of the data regarding denominational programs which are available to the boards themselves. This is partly due to differences in the degree of control exercised by the boards over their local expenditures. It is particularly due to differences in relationship between the boards and independent state or city agencies.

6. The boards have not adopted any standard classifications of types of work or of personnel or any standard statistical forms for report. This has made it difficult to classify the data according to type of community served (as between city and rural) or according to population groups.

7. The boards have no common fiscal year. In general, the data presented herewith are for the last completed fiscal year prior to January, 1933, for each agency reporting. For each agency the fiscal year actually used by that agency has been accepted. As a general rule it may be said that the expenditures which are here reported are considerably below the level of previous years but are substantially above the total for the year in which we now are. The boards have during the past half dozen years reduced their annual expenditures substantially, in many cases to less than one-half or one-third of former levels.

These various complications have somewhat narrowed the scope of this analysis but the resultant difficulties have been largely overcome with the cooperation of the officials of the various boards.

ANALYSIS OF STATISTICAL DATA

Not all of the agencies which reported were able to provide all the data requested. For all of these agencies the gross total of Home Mission expenditures shown was \$27,385,482, the total number of enterprises was 29,583 and of workers 21,319. From most of the tables in this section it was, however, necessary to exclude the data for those agencies which reported *only* totals and to confine the detailed analysis to the remaining number representing about ninety per cent of the grand totals.

1. *Gross Summary.* Table I shows total expenditures, total number of enterprises and total missionary personnel, the data being shown separately for the national agencies reporting and

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for state and city agencies. The amount paid out by national agencies in building loans is included as a separate figure. Such loans, made to churches or other organizations engaged in local building operations, are not, strictly speaking, expenditures since their repayment is expected. They do, however, represent amounts of money paid out and the handling of such loans, including mortgage security, insurance and the collection of principal and interest, has a definite bearing upon administrative expenditures. The figure is therefore included here. With reference to the number of enterprises, the Mission Sunday Schools conducted are given as a separate figure inasmuch as their number is quite large and as a group they bear a different relationship both to expenditures and to the employment of personnel than other types of work.

TABLE I. GROSS SUMMARY

	National Agencies	State and City Agencies	Total
Total expenditures—			
(excl. Bldg. Loans)	\$21,497,256	\$ 2,636,478	\$24,133,734
Building Loans	3,251,748	—	3,251,748
Grand total Expenditures	24,749,004	2,636,478	27,385,482
Total no. enterprises (ex- cl. Mission S. S.)	16,373	3,287	19,660
No. Mission S. S.	9,923	—	9,923
Grand total enterprises	26,296	3,287	29,583
Total no. personnel	18,590	2,729	21,319

Agencies included in above table:

No. of national agencies	30
No. of denominations represented by national agencies	21
No. of state and city agencies	78
No. of denominations represented by state and city agencies	4

2. *Analysis of Total Expenditures.* In a more detailed analysis, expenditures of slightly less than \$2,500,000. must be excluded since for this amount details are not available. This reduces the total of expenditure used in this analysis to \$24,893,888. as compared with the grand total shown in Table I of \$27,385,482. In this detailed analysis, shown in Table 2, four principal classifications of expenditures are used, as follows:

First, local missionary expenditures. This figure is further divided into three items: aid to fields, or direct grants for the maintenance of local enterprises; building grants or outright ex-

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penditures for building purposes; all other local items, that is, items having to do with a local missionary area.

Second, field service and supervision. This classification includes the cost of field service items which are not directly administrative. These are expenditures for personnel or general expense the object of which is to render a type of service which is itself a part of the missionary function of the board. Such, for example, are expenditures for the promotion of evangelism, for field survey and research, for the development of the program of the local church and for similar purposes. This classification is further divided between service to a local area, a state or a portion of a state, and general field service having for its field of operation the entire mission area.

Third, "overhead" expenditures. These are sub-divided into three groups—administration, promotion and general. A further statement will be made as to this classification in the discussion of overhead costs.

Fourth, building loans.

In the preparation of this and the following table the differences in accounting systems to which reference has already been made have had to be reconciled. Certain more or less arbitrary definitions have necessarily been used.

TABLE 2. ANALYSIS OF TOTAL EXPENDITURES

	Expended last completed fiscal year		
	National Agencies	State and City Agencies	Total
Local Missionary Expend.			
Aid to Fields	\$13,951,871	\$ 1,846,608	\$15,798,479
Building grants	856,893	176,554	1,033,447
Other local items	220,750	110,207	330,957
Sub-total	\$15,029,514	\$ 2,133,369	\$17,162,883
Field Service & Superv.			
Local areas	\$ 1,047,792	\$ 503,109	\$ 1,550,901
General	535,776	—	535,776
Sub-total	\$ 1,583,568	\$ 503,109	\$ 2,086,677
"Overhead"			
Administration	\$ 1,026,858	\$ —	\$ 1,026,858
Promotion	1,067,416	—	1,067,416
General	298,306	—	298,306
Sub-total	\$ 2,392,580	—	2,392,580
Total of above items	\$19,005,662	\$ 2,636,478	\$21,642,140
Building Loans	3,251,748	—	3,251,748
Grand Total	\$22,257,410	\$ 2,636,478	\$24,893,888

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3. "*Overhead*" Costs. The question of what is the overhead cost in conducting the Home Mission enterprise is one which has been frequently debated. There have been no commonly accepted definitions of what should fairly be included in overhead and no commonly accepted classifications of expenditures. Neither have there been any commonly accepted ideas as to what would constitute a reasonable ratio of overhead expense. One obvious difficulty is that a mission board cannot, in the nature of the case, be treated exactly as a business enterprise would be treated in calculating overhead costs. The staff personnel of boards are by no means as highly specialized or departmentalized as would usually be the case in business enterprises. Most board secretaries render a greater or less amount of actual field service which is not directly administrative or promotional and which is in itself a part of the missionary service of the board. It was obviously impossible for this Committee to check over each individual item of expenditure in all of the boards for which reports were received. It seemed equally impossible to frame exact definitions which could be followed meticulously by each reporting agency. Some uniformity of definition was, however, necessary if the resulting calculation was to have any value. Three classifications were used—administration, promotion and general. The following statement was made to the boards as to the items to be included under each of these categories which together should make up the total of overhead expense:

"It is impossible to formulate a hard and fast definition of *Administration*. Generally speaking, the administrative cost is considered to be the cost of getting the work done as distinct from the actual cost of any part of the service which a given board is organized to perform. Ordinarily, administration would include: the salaries and expenses of all general officers, rent of headquarters' offices, items directly connected with the meetings of the Boards or of their staff organizations, treasury costs and all related items of headquarters' operation.

"*Promotion* is understood to cover publicity, advertising, missionary education, direct financial appeal to churches, church organizations and individuals and other expenditures related to the securing of both current, annuity, and permanent funds and the cultivation of general missionary information and knowledge in the church. This item should not only include promotion expenses made directly by the board, but also any amount for which it is liable for the support of any central denominational promotion organization.

"*General* includes items such as—interest on borrowed money, cost of annual report, grants to cooperating agencies, (that is, contributions made to the general budgets of cooperative organizations as the Home Missions Councils), retirement allowances paid to headquarters' officials and other similar miscellaneous expenditures."

In calculating overhead expense the determination of what expenditures to classify as overhead is not the only necessity. It

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is necessary also to determine what figure shall be taken for *total* expenditure in making the percentage calculations. This is not as easy as it might sound. Three questions in particular have had to be answered. First, shall amounts of money paid out as building loans be included, inasmuch as the costs of making and collecting such loans are included in overhead expenses? Second, shall the total of expenditures be limited to the amount expended by national agencies only, or shall there be included also the amounts expended by related state or city agencies inasmuch as these national agencies to a certain extent cooperate with such local agencies both in promotion and administration? Third, shall any consideration be given to amounts of money received in the form of "field receipts" (as tuitions, hospital fees, etc.) or shall the expenditures be calculated on a net cost basis. With reference to the third question, it was decided to eliminate all consideration of field receipts since comparable data are not available and the practice of the boards with respect to such receipts varies. With reference to the first two questions it seems to the Committee that a realistic consideration of overhead costs requires that both building loans and the expenditures of local agencies be included in the total. In order, however, that no misunderstanding may result the percentages shown in Table 3 are calculated both with and without their inclusion.

One other comment should be made. The type of expenditure which in Table 2 was classified as 'field service and supervision' has not been defined as an overhead expense. This is partly for the reason already stated that such field service is, in the main, part of the boards' missionary function. There is furthermore in our mind a valid distinction between supervision, which is concerned to cooperate with the local enterprises in the development of their programs, and administration which deals with the broader field of policies and finance.

These various distinctions should be kept in mind in relation to the appended calculations. It should also be emphasized that in a period of declining budgets overhead expenses tend to increase proportionately. In all boards there are certain fixed expenditures which cannot be reduced proportionately with other reductions. Illustrations of this are rent, or carrying charges on buildings, interest on borrowed funds, legal expenses and other similar items. Generally speaking, the boards have all reduced their expenditures for administrative and promotional personnel to a degree comparable to the reductions made in their total expenditures. It still remains true, however, that the overhead of the boards as it now stands is capable of handling with little increase of expense a very much larger total of expenditure. The boards do not, of course, differ in this particular from the average business enterprise.

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TABLE 3. PERCENTAGE OF "OVERHEAD" COSTS TO OTHER TYPES OF EXPENDITURE

Type of Expenditure	Per Cent of Total Expenditures Based on Expenditures of		
	National Agencies only		National and Local Agencies Combined
	Excl. of Building Loans	Incl. of Bldg. Loans	Incl. of Bldg. Loans
Administration—	5.4	4.6	4.1
Promotion—	5.6	4.8	4.3
General—	1.6	1.3	1.2
Total "Overhead"	12.6	10.7	9.6
Local Missionary Ex- penditures	79.1	67.6	69.0
Field Service and Super- vision	8.3	7.1	8.4
Building Loans	—	14.6	13.0
Total—	100.0	100.0	100.0
Total Expenditure used in Calculation	\$19,005,662	\$22,257,410	\$24,893,888

4. *Analysis of Data by States and other areas.* It was not possible to secure for all of the agencies reporting a distribution of their expenditures by states and other areas. Such a distribution was, however, secured for an expenditure, exclusive of building loans, of slightly over \$18,500,000., or a little more than three-fourths of the total. A distribution by states and areas was, however, secured for the grand total of mission enterprises conducted and of missionary personnel.

In considering this table it must be borne in mind that certain Protestant denominations are not represented in this study and that for certain others data is lacking for some state or city units. It is probable that these omissions affect chiefly the figures for the southern states and for certain eastern states.

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TABLE 4. ANALYSIS OF CERTAIN DATA BY STATES AND OTHER AREAS (FOR ALL AGENCIES REPORTING BY STATES AND AREAS)

State or Area	Population	Total Expendi- ture, excl. of Bldg. Loans	Mission Enterprises			Total Missy. Person- nel
			Gen- eral	Sunday Schools	Total	
New England						
Connecticut	1,606,903	\$ 133,869	167	45	212	166
Maine	797,423	44,758	131	—	131	115
Massachu- setts	4,249,614	159,707	163	—	163	154
New Hamp- shire	465,293	62,616	126	—	126	106
Rhode Island	687,497	37,190	33	1	34	33
Vermont	359,611	18,464	63	—	63	65
	8,166,341	\$ 456,604	683	46	729	639
Middle Atlantic						
New Jersey	4,041,334	\$ 355,561	293	2	295	324
New York	12,588,066	916,911	822	3	825	886
Pennsyl- vania	9,631,350	844,465	829	14	843	923
	26,260,750	\$2,116,937	1,944	19	1,963	2,133
East North Central						
Illinois	7,630,654	\$ 685,320	579	1	580	638
Indiana	3,238,503	215,060	346	—	346	313
Michigan	4,842,325	379,477	485	56	541	485
Ohio	6,646,697	503,259	451	—	451	562
Wisconsin	2,939,006	212,983	355	59	414	278
	25,297,185	\$1,996,099	2,216	116	2,332	2,276
West North Central						
Iowa	2,470,939	\$ 247,381	401	33	434	356
Kansas	1,880,999	192,457	363	46	409	320
Minnesota	2,563,953	210,063	373	68	441	297
Missouri	3,629,367	311,899	406	166	572	439
Nebraska	1,377,963	231,615	257	28	285	306
North Dakota	680,845	133,611	285	69	354	243
South Dakota	692,849	251,092	339	114	453	346
	13,296,915	\$1,578,118	2,424	524	2,948	2,307

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State or Area	Population	Total Expendi- ture, excl. of Bldg. Loans	Mission Enterprises		Total Missy. Person- nel	
			Gen- eral	Sunday Schools		
South Atlantic						
Delaware	238,380	\$ 25,524	30	—	30	36
District of Columbia	486,869	563,628	52	—	52	111
Florida	1,468,211	230,461	438	62	500	472
Georgia	2,908,506	434,577	605	31	636	752
Maryland	1,631,526	125,610	203	—	203	222
North Carolina	3,170,276	897,755	883	30	913	1,043
South Carolina	1,738,765	325,432	509	93	602	623
Virginia	2,421,851	406,668	473	35	508	500
West Virginia	1,729,205	116,597	202	37	239	197
	15,793,589	\$3,126,252	3,395	288	3,683	3,956
East South Central						
Alabama	2,646,248	\$ 493,104	485	76	561	555
Kentucky	2,614,589	487,165	400	147	547	556
Mississippi	2,009,821	375,888	535	66	601	506
Tennessee	2,616,556	407,818	465	396	861	546
	9,887,214	\$1,763,975	1,885	685	2,570	2,163
West South Central						
Arkansas	1,854,482	\$ 123,735	282	90	372	274
Louisiana	2,101,593	323,619	249	16	265	334
Oklahoma	2,396,040	303,075	557	170	727	429
Texas	5,824,715	697,319	1,112	158	1,270	1,108
	12,176,830	\$1,447,748	2,200	434	2,634	2,145
Mountain						
Arizona	435,573	\$ 352,259	184	74	258	254
Colorado	1,035,791	190,096	262	37	299	270
Idaho	445,032	108,594	117	47	164	125
Montana	537,606	216,765	280	139	419	242
Nevada	91,058	68,172	47	33	80	56
New Mexico	423,317	460,906	237	183	420	367
Utah	507,847	164,068	61	28	89	117
Wyoming	225,565	138,339	99	123	222	147
	3,701,789	\$1,699,199	1,287	664	1,951	1,578

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State or Area	Population	Total Expendi- ture, excl. of Bldg. Loans	Mission Enterprises		Total Missy. Person- nel
			Gen- eral	Sunday Schools	
Pacific					
California	5,677,251	\$ 938,790	775	188	963
Oregon	953,786	198,333	248	202	450
Washington	1,563,396	279,199	391	217	608
	8,194,433	\$1,416,322	1,414	607	2,021
Various States		423,745	115	6,000	6,115
Total U. S. A.	122,775,046	\$16,024,999	17,563	9,383	26,946
Canada					
10,376,786	\$ 1,234,950	1,393	—	1,393	1,188
Extra-Territorial					
Alaska 59,278	312,718	96	53	149	169
Cuba 3,763,375	292,300	182	146	328	271
Haiti 2,550,000	41,981	76	—	76	122
Hawaii 368,336	83,126	41	—	41	100
Panama Canal Zone					
39,467	12,953	12	—	12	21
Puerto Rico					
1,543,913	492,937	260	326	586	303
Santo Domingo					
1,200,000	49,676	26	15	41	51
Virgin Islands					
22,012	23,260	11	—	11	18
Grand Total					
	142,698,213	\$18,568,900	19,660	9,923	29,583

5. *Expenditure as a Per Capita of Population by Areas.*

There is inserted here a table showing the relationship of expenditures to population, by census divisions for continental United States and separately for each of the other areas regarded as Home Missions territory. A similar calculation can easily be made on the basis of the figures given in Table 4 for any individual state.

As regards continental United States this table shows at once the degree to which the Home Missions program is concentrated both relatively and absolutely in the southern and western states. The per capita expenditure in the western states for Home Missions is more than three times that in the eastern states and nearly three times that in the middle west. The per capita ex-

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penditure in the south is more than double that in the east and nearly double that in the middle west. The distribution of Home Missions funds is no doubt controlled to a degree by traditional considerations. More controlling factors, however, are relative wealth and the nature of population growth and distribution. In the east and middle west a much smaller proportion of the total population is dependent for religious service upon missionary activity. The substantial increase in missionary expenditures within these regions has been occasioned principally by the growth of cities and by the concentration of foreign-speaking populations. The southern region as here defined includes the Appalachian and Cumberland and Ozark Mountain areas, the bulk of the Negro population and many thousand small rural communities. The western region has not only large areas with a widely dispersed population but it also includes the greater part of the work done for Indians, for Orientals, for Spanish-speaking people, among migrants and in Mormon communities. It is interesting to note that the per capita expenditure in the Dominion of Canada quite closely approximates the average for continental United States.

The per capita expenditures for the various extra-territorial areas show wide variations. The controlling consideration here is the question of how completely the total population is touched by the program as now carried on. Alaska, for example, is one of the most completely occupied of our mission territories. This fact and also the excessive cost of maintaining work in much of Alaska are reflected in the very high per capita expenditure here. Of the other larger areas served Puerto Rico is perhaps the best occupied. The least well occupied are doubtless Haiti and Santo Domingo with very small per capita expenditures which reflect the serious inadequacy of the programs as now carried on in these two countries.

TABLE 5. EXPENDITURES AS A PER CAPITA OF POPULATION

Census Division and State or other Area	Population	Expendi- tures (excl. Bldg. Loans)	Per Capita
<i>Eastern</i>			
New England			
Middle Atlantic	34,427,091	\$ 2,573,541	\$.075
<i>Middle West</i>			
East North Central			
West North Central	38,594,100	3,574,217	.093
<i>South</i>			
South Atlantic			
East South Central			
West South Central	37,857,633	6,337,975	.167

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Census Division and State or other Area	Population	Expendi- tures (excl. Bldg. Loans)	Per Capita
<i>Western</i>			
Mountain			
Pacific	11,896,222	3,115,521	.262
<i>States Unclassified</i>	—	423,745	—
Total U. S.	122,775,046	\$16,024,999	\$.13
<i>Canada</i>	10,376,786	1,234,950	.119
<i>Extra-territorial:</i>			
Alaska	59,278	312,718	5.28
Cuba	3,763,375	292,300	.078
Haiti	2,550,000	41,981	.016
Hawaii	368,336	83,126	.226
Panama Canal Zone	39,467	12,953	.328
Puerto Rico	1,543,913	492,937	.319
Santo Domingo	1,200,000	49,676	.041
Virgin Islands	22,012	23,260	1.06
Total Extra-Terr.	9,546,381	\$ 1,308,951	\$.137
Grand Total	142,698,213	\$18,568,900	\$.130

6. *Expenditures as Per Capita of Population by Racial Groups.* Table 6 gives a similar calculation of per capita expenditures by the major racial groups which are served within the bounds of continental United States. The variations here are in part traditional, certain groups having been historically much more adequately served than others. The Indians are the best illustration of this with a per capita expenditure of \$2.77. This comparatively small group numerically has always bulked very largely in the Home Missions program. The figure for the Orientals is slightly misleading. The Oriental program does not come near touching this entire group. Much of the work for Chinese, for example, is actually concentrated within the San Francisco Bay Region where the per capita expenditure must be unusually high. The figure for Negroes is not entirely satisfactory in that the expenditures of the largest Negro denomination and of a number of smaller groups which have work among Colored people are not included. The low per capita shown for the northwest European stock (that is, Scandinavian and German) is principally explained by the fact that these groups have a very well developed self-supporting church life so that their situation here may be regarded as generally comparable to that of English-speaking communities as a whole. The low per capita in the Southern Mountains in spite of the substantial sums of money expended on that phase of mission work is principally explained by the fact that the native churches in the mountains operate on a basis of very meagre financial support and with practically no missionary subsidy.

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TABLE 6. PER CAPITA EXPENDITURES FOR SPECIFIED TYPES OF POPULATION IN THE U. S.

Population Type	Population	Expenditures (excl. Bldg. Loans)	Per Capita
Orientals in U. S.	263,986	\$ 225,129	\$.85
Spanish-Speaking	1,422,533	566,996	.40
Indians	332,397	920,613	2.77
Negroes	11,891,143	2,152,001	.18
N. W. Europe	10,065,046*	134,513	.013
Other Foreign	19,117,204**	684,497	.036
Southern Mountains	7,829,372	895,834	.116

7. *Mission Enterprises and Personnel.* The total missionary personnel employed in the work covered by this study was 21,524, conducting a total of 29,653 separate enterprises. The organized church is the most characteristic form of missionary enterprise, being both by a wide margin the most frequent type and also the most widely extended type. Over 18,000 of the total number of enterprises are organized churches. Next in number are the mission Sunday Schools of which just under 10,000 are reported. Community stations, neighborhood houses, medical service centers together total 628. The number of mission schools is 440. All other types of enterprises together total 534.

Table 7 shows the distribution of enterprises of these various sorts and of the total personnel by population types so far as such an analysis can be made from the data available. As would be expected the schools and other service enterprises are most numerous among the so-called exceptional populations. This Table shows that both in the number of mission enterprises and in the number of personnel the town and country field is still a dominant concern in Home Missions.

* Scandinavian and German; foreign born and native born of foreign or mixed parentage.

** Foreign born and native born of foreign or mixed parentage, exclusive of English-speaking races, and German and Scandinavian.

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TABLE 7. ANALYSIS OF MISSION ENTERPRISES AND PERSONNEL
BY TYPES OF POPULATION

Population Type	ENTERPRISES					Total Per- sonnel	
	Organiz'd Churches	Schools	Comm. Stations Hospi- tals etc.	Mission S. S.	All Other		
<i>U. S. A.</i>							
Oriental	84	9	14	30	18	155	186
Spanish-Speak- ing	215	22	42	87	9	375	468
Indians	332	32	48	96	69	577	709
Negroes	1,453	171	28	690	25	2,367	3,061
N. W. Euro- peans	312	—	4	—	5	321	315
Other Foreign	423	1	88	20	35	567	697
Other Special Populations	84	3	50	114	7	258	331
Southern Mts. Town and Country	314	46	54	686	12	1,112	800
Urban	5,396	1	19	1,866	54	7,336	5,100
	1,435	5	38	19	88	1,585	1,807
Not Reported by Population Type	6,205	39	110†	5,775*	164	12,293	5,606
Total—U.S.A.	16,253	329	495	9,383	486	26,946	19,080
<i>Canada</i>	1,340	9	44	—	—	1,393	1,188
<i>Extra Terri- torial</i>	535	102	89	540	48	1,314	1,256
Grand Total	18,128	440	628	9,923	534	29,653	21,524

Table 8 shows how the total working force are related to the various types of work conducted. As regards the organized churches the ratio of the number of workers to the number of churches is slightly more than three to four. This is a distinctly higher ratio than would be shown for the rural church field as a whole. The schools average 6.2 workers per school; the community centers 2.3 workers; medical service stations 4.1; and all other enterprises except Sunday School Missions 5.3. Each Sunday school missionary, on the average, cares for 33 Sunday Schools.

† Probably chiefly Urban.

* Probably chiefly Town and Country.

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TABLE 8. ANALYSIS OF CERTAIN DATA BY TYPE OF WORK

Type of Work	Number of Enterprises	Number of Personnel	No. of Specified Popula- tion Groups for which conducted.	
			U. S.	Extra- Terr.
Churches	18,128	14,009	10	9
Schools	440	2,765	9	7
Community Work	533	1,240	10	3
Medical Work	95	393	8	4
S. S. Missions	9,923	303	9	4
All other local programs	534	2,814	10	5

In general, the work of Home Missions follows no single stereotyped pattern. The classifications which have been used in the foregoing tables are convenient, but they hardly suggest the degree to which local programs are actually modified according to the requirements of local situations. A list of types of work is here inserted which, while by no means exhaustive, will give a somewhat more accurate picture of the diversification of the program.

Types of missionary projects conducted:

- Organized churches (supported in whole or in part)
- Unorganized preaching stations
- Mission Sunday schools
- Neighborhood or community centers (usually with educational and health service features included)
- Orphanages and homes
- Hostels or boarding homes (in connection with public schools)
- Schools—
 - Elementary Schools, day and boarding
 - High Schools, day and boarding
 - Junior Colleges
 - Colleges and Universities
 - Theological Seminaries
 - Training Schools for Mission Workers
 - Nurses' Training Schools
- Medical Service—
 - Hospitals
 - Dispensaries
 - Clinics
 - Health education and public health service programs
- Rescue missions
- Industrial projects

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Types of field service:

- Colportage, chapel cars and other forms of itinerant evangelism
- Religious service in public institutions (as hospitals, prisons, homes, etc.)
- Evangelistic service to local churches
- Religious Education extension in mission areas—
 - Vacation Bible Schools
 - Week-day Religious Instruction in public schools
 - Young Peoples' Conferences
 - Leadership training
- General supervision

Types of general service:

- Building aid—
 - Grants and loans for new buildings or repairs
 - Architectural service
 - Financial campaigns for buildings
- Research and field survey
- Specialized leadership—
 - City church programs
 - Rural church programs
 - Evangelistic programs
 - Social and industrial problems
 - Race relations

In general the program may be summed up under five groupings:

- a) Religious services and institutions, for communities or groups;
- b) Religious ministry to individuals under exceptional conditions;
- c) Special forms of religious service—as in religious education, in cooperation with schools and institutions, etc.
- d) Service in areas normally regarded as the province of the state or of private philanthropy—as education, health, etc.
- e) Specialized field service, for special populations or areas, or for the church at large.

Table 9 gives a somewhat more detailed analysis of the total personnel by the type of service rendered. In this Table there are included, in addition to the 21,524 workers shown in Tables 7 and 8, 82 workers in general field service and 446 in head-quarter's administration and promotion, or a grand total of 22,052.

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TABLE 9. ANALYSIS OF PERSONNEL — BY TYPE OF SERVICE

Local missionaries:

Ministers of Churches	14,009
Teachers	2,765
Doctors and Nurses	393
Community Workers	1,240
Sunday school Missionaries etc.	303
Others	2,234

Sub-total 20,944

General Workers:

Field Workers and Supervisors	580
General Field Service	82
Administration and Promotion (including clerical)	446

Grand Total 22,052

Table 10 gives an analysis of personnel both by type of work and by type of population. By type of population in this Table is meant not the nationality of the individual workers but of the group with which he is working. No data is available at this time as to the nationality of the individual missionaries. The total used in this Table is the same as that in Tables 7 and 8, that is, 21,524. The general significance of the distribution shown in this Table is much the same as that of Table 7.

TABLE 10. ANALYSIS OF PERSONNEL — BY TYPE OF POPULATION

Population Type	Itinerant						Total
	Ministers of Churches	Teach- ers	Drs. & Nurses	Comm. Work- ers	Mis- sion- aries	Others *	
U. S. A.							
Oriental	75	36	1	27	1	46	186
Spanish-speak- ing	137	133	25	76	1	96	468
Indians	207	96	25	45	3	333	709
Negroes	1,265	1,413	22	69	28	264	3,061
N. W. Europe	290	—	—	13	—	12	315
Other Foreign	354	11	8	210	21	93	697
Other Special Population	81	40	14	151	4	41	331
Southern Mts.	156	388	37	52	31	136	800
Town and Country	4,660	13	6	34	117	270	5,100
Urban	1,329	63	34	190	5	186	1,807
Not Reported by Type	4,261	159	14	259	86	827	5,606
Totals	12,815	2,352	186	1,126	297	2,304	19,080

* Including 580 Field Workers and Supervisors.

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Population Type	Itinerant						Total
	Ministers of Churches	Teach- ers	Drs. & Nurses	Comm. Work- ers	Mis- sion- aries	Others *	
Canada	878	24	85	81	—	120	1,188
Extra-Territorial	316	389	122	33	6	390	1,256
Grand Total	14,009	2,765	393	1,240	303	2,814	21,524

8. *Denominational Summary.* Table II gives the summary of certain data for each of the 21 denominations reporting and for the American Sunday School Union. As previously pointed out, in certain denominations the total program is divided among a number of different Boards and with a varying number of more or less independent state or city agencies. In this Table the figures for all reporting agencies are combined in denominational totals. The largest expenditure is shown by the Presbyterian U. S. A. denomination with the Methodist Episcopal, Protestant Episcopal, Congregational-Christian, United Lutheran, and Northern Baptist following in that order. In the number of enterprises the largest total is again that of the Presbyterian U. S. A. denomination, with the Methodist Episcopal, Protestant Episcopal, Presbyterian, U. S., Methodist Episcopal South, United Church in Canada, Northern Baptist and Congregational-Christian following in that order. (In this statement the American Sunday School Union is not considered since its enterprises are all mission Sunday schools which can hardly be compared with a more differentiated program.) In the number of missionary personnel the order is somewhat changed. The largest total is that of the Methodist Episcopal Church, with the Presbyterian, U. S. A., Protestant Episcopal, Methodist Episcopal South, Congregational-Christian, Northern Baptist, Presbyterian U. S., and United Church of Canada following in that order. The most widely distributed work is that of the Methodist Episcopal Church with the Presbyterian, U. S. A., the Protestant Episcopal, and the Northern Baptist following closely.

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TABLE II. SUMMARY OF DATA — BY DENOMINATIONS

Denomination	Total Expenditure	Total Enterprises	Total Personnel	No. States and Specific areas in which at work	No. Specified Pop. groups with which at work U.S.	No. Specified Pop. groups with which at work Extra Terr.
1. African Methodist Epis.	\$15,528	335	335	10	1	—
2. American S. S. Union	350,000	6,000	183	—	5	—
3. Northern Baptist	1,945,593	1,237	1,399	46	9	4
4. Christian Reformed	197,734	92	115	15	3	—
5. Congregational-Chr.	2,301,707	1,175	1,521	36	9	2
6. Church of the Brethren	34,960	42	43	22	3	—
7. Disciples of Christ	724,957	350	499	41	9	—
8. Evangelical Church	871,742	698	700	26	4	—
9. Ev. Synod of North Amer.	200,595	142	125	29	5	—
10. Friends	21,165	26	15	3	3	—
11. Methodist Episcopal	3,811,396	3,410	4,428	52	10	4
12. Methodist Epis. South	840,405	2,099	2,141	23	7	1
13. Methodist Protestant	25,286	17	31	12	3	—
14. Presbyterian in U. S.	1,152,694	2,256	1,341	15	8	—
15. Presbyterian in U.S.A.	5,078,669	6,847	3,863	51	9	4
16. Protestant Episcopal	3,008,877	2,394	2,497	46	10	8
17. Reformed Church in Am.	311,067	182	190	16	8	—
18. Reformed Church in U.S.	222,518	230	157	27	5	—
19. United Brethren	73,745	112	108	—	3	—
20. United Ch. in Canada	1,175,212	1,327	1,129	1	6	—
21. United Lutheran Ch.	2,128,240	509	419	40	2	3
22. United Presbyterian	401,798	173	285	29	5	—
Total	\$24,893,888	29,653	21,524			

PRELIMINARY QUESTIONS

Even a cursory examination of such data as have been here presented raises many questions of policy and procedure which must be further studied. Some of these questions are dealt with at considerable length in subsequent sections. The following might be cited as typical:

1. What factors should control in determining the place in the total program or in the program for a particular area or population of special types of service and of institutions? as, for example,

School
Hospital

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Community station

Sunday School Missions and other extension ministries

In such specialized services, how may we define the limits of Home Missions responsibility? How determine a proper balance in the total program?

Are technical considerations as of institutional standards and procedures, to be subordinated to any prior considerations of mission policy?

2. What factors need to be considered in determining the relative importance in the missionary program as a whole of different areas or of different population groups? Some areas and some populations appear to have attracted a disproportionate share of home missionary interest in the past. There is no convenient or easy explanation of the variations in the geographical or racial distribution of Home Mission money. This varies according to the size of population, the density of that population, the character of the particular population groups included, the types of economic or social life and other current factors. It also is controlled somewhat by considerations that are purely historical or are related solely to denominational considerations. Does the distribution of Home Missions money by states or by population groups need reconsideration in relation to probable future population trends?

3. What is the relative importance in the total program of service responsibility of Home Missions, to stimulate and direct the thinking of the church, to experiment and pioneer in field of methods and policies, to bring Christian thought to bear on current problems? Can or should Home Missions attempt to shape the objectives of the church's life?

Looking into the future, are such service and creative leadership likely to become more or less significant?

4. What issues of practical value are involved in the contrast between a national emphasis and a national program on the one hand and a localized emphasis and program on the other? How can we capitalize local leadership and resources and responsibility without danger of narrow provincialism and without losing the values of national outlook and experience? How can we develop a truly national enterprise without loss of local initiative and zeal? This is a problem in every way comparable to similar problems in government and in education.

5. What principles should govern in the establishment and in the continued subsidy of local churches? This raises the question of the relationship between the units of church operation and the units of social and community organization. Are the existing distribution of churches and their combination into parishes satisfactory and effective in view of present social and population trends? The whole question of constructive comity between denominations is involved here. Can the question just asked be

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satisfactorily answered on a strictly denominational basis? The further question is raised of the relation of churches for special racial groups to the total program of religious work in a local community or in any given area. Does work for special racial groups need a more thorough integration with the programs for the English-speaking, white majority of the population?

6. Are there areas, populations, types of work, or specialized types of service which we should now consider placing on an interdenominational or joint basis? Are there fields of missionary activity within which the denominational emphasis defeats its own ends?

To date there has not been any large development of work which is actually conducted interdenominationally. We have illustrations, however, of interdenominational enterprises on various bases, e.g.,

- a) By area. The unified program in Santo Domingo is the best instance.
- b) By type of community. A few projects in exceptional communities have been undertaken of which Boulder City, Nevada is perhaps the best instance.
- c) By type of population. The best instances here are the co-operative work for Migrants and the cooperative program for a Christian approach to the Jews.
- d) By type of problem. The best instance here is the cooperative program of religious education in Government Indian Schools.
- e) By type of general service. The best instance here is the Church Building Campaigns Bureau of the Home Missions Council.

Does the experience to date in these joint projects warrant the conclusion that this should be the approach in other similar fields of interest?

In conclusion it may be said that Home Missions is forward-looking and comprehensive in its *conception* of the program. The *execution* of the program is of uneven merit. As to personnel, a splendid body of consecrated workers is maintained, but methods of selection, training and support obviously leave much to be desired. In finance there are obvious and serious weaknesses both as to the development of local resources on the field and as to the provision through national agencies of sufficient funds to meet the requirements of the program as now conducted. The most obvious weakness of Home Missions is perhaps in relation to the mechanics of organization. Here there is confusion and overlapping and a lack of any clear centralization of responsibility. Such critical considerations, however, cannot obscure the fact that every part of this widely extended field is debtor to Home Missions for much of the vitality of its religious life and service today.

SECTION IV

THE AGENCIES OF HOME MISSIONS

It is naturally to be expected that so diversified a program of work, embracing such a wide range of interests and conducted throughout such an extended territory and for so many types of peoples living under a great variety of conditions, would engage the attention of many different agencies. It is also to be expected that these different agencies would vary widely in form of organization and method of operation and in point of view. This seems the more natural when one reflects on the way in which this enterprise has been developed through the years and its relation to the expanding life of the church itself. The Home Missions enterprise could not do otherwise than to express in its organization and outlook the characteristics of the denominational bodies which projected and maintained it. Both the weakness and the strength of Home Missions are in the fact that its dominant characteristics have been derived from the parent bodies, the churches themselves. Moreover, we must repeatedly remind ourselves that in its organizational aspects the church has always been the true child of its age, reflecting the same influences which have moulded the general life of the nation.

The subject matter of this Section is in many particulars closely related to Section XI which considers in more detail than is necessary for our present purpose the interrelations of the various units engaged in the task of Home Missions.

THE DENOMINATIONS AS SUCH

The United States Religious Census of 1926 listed 212 separate denominations. 180 of these might reasonably be termed 'Protestant' in the ordinary use of that term. 136 of these 180 Protestant denominations belong to 17 distinct family groups. The situation with respect to these denominations is by Dr. C. Luther Fry as follows:*

"The last decade witnessed a net increase of a dozen denominations. Clearly the constitutional right to worship God according to the dictates of one's own conscience is being liberally exercised.

Most of the denominations are numerically small. There are 92 with fewer than 50 churches each, and of this number 35 have fewer than 10 churches to a denomination. Thus it happens that 20 bodies embrace about nine-tenths of the church members reported in the census. Even this statement hardly represents the extent to which

* Data Book of North American Home Missions Congress, Vol. I, p. 290 ff.

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church members are concentrated within a few major faiths. Most denominations are localized geographically. Nearly half the membership of the Congregational Churches is located in New England and the Middle Atlantic states; more than six out of every ten Jews are found in New York, Pennsylvania, and New Jersey; while seven-eighths of the members of the Norwegian Lutheran church of America live in five states. Because denominations are localized geographically, it follows that in most areas the great majority of churches and members are affiliated with a handful of denominations. Illinois, for example, holds the record, having 144 different denominations represented by one or more churches, yet even in this state 5 denominations include nearly half of all the churches.

When analyzing the denominational returns of the census, it should be kept in mind that the Bureau counts as separate denominations a number of organizations whose beliefs are very similar. For instance, the census lists 21 different Lutheran bodies. From the organizational standpoint this interpretation is correct because each of these 21 bodies constitutes a separate administrative agency, but from the viewpoint of their fundamental doctrines and polity the 21 denominations are much alike. The conclusion is therefore warranted that in spite of the larger number of church bodies in America, the religious diversity is not so great as would at first hand appear to be the case."

The general preponderance of Protestant organizations is brought out by Dr. Fry in the Chapter on Religion in "Recent Social Trends." †

"One of the most significant single facts brought out by the analysis of membership data by denominations is the extent to which Protestant bodies preponderate in the country's religious life. The Roman Catholics, Jews and other non-Protestants taken together account for only three of every eight adult church members, while five are Protestants.

"The contrast between the Protestant and the Roman Catholic point of view has political as well as social and religious consequences, as the incidents of the 1928 presidential campaign clearly illustrated. There is no state in which either Jews or Roman Catholics constitute a majority of the total population, although in Rhode Island and New Mexico slightly more than forty-seven of each hundred adults are enrolled Roman Catholics. But there are nine southern states in which Protestant church members constitute a majority of the population. Indeed, in North Carolina the adult membership of Protestant churches equals nearly three-fourths of the total population over thirteen years of age. The record, however, is held by Utah where four-fifths of the inhabitants are Mormons.

"The belief is often expressed that the Roman Catholic Church is growing in membership faster than the group of Protestant bodies. In reality it is not growing as rapidly. Between 1906 and 1926 the adult membership of the Roman Catholic Church increased 25 per cent, while the rate of expansion for the Protestant bodies was 46 per cent.

"One factor that has contributed to the slowing up of the rate of increase in Catholic membership is the change in the volume and character of immigration since the World War. Early in the present century, hundreds of thousands of Europeans with Roman Catholic backgrounds were pouring into the country each year, but now this immigration has virtually ceased."

† "Recent Social Trends," Vol. II, p. 1,024 ff.

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The diversity of Protestant Church organizations, as such, has important consequences for Home Missions. First, the Home Missions enterprise has, in part, been conceived and carried forward as an instrument for denominational extension. In this it has evidenced no less a degree of denominational aggression than characterized the denominations themselves. Second, most denominations being more or less localized geographically, few of them have developed genuinely national programs of mission work. This somewhat simplifies the situation in the average mission area but adds to the difficulty of securing a united or unified approach to the Home Mission problem as a whole. Third, the fact that a number of distinct denominations have a common origin and are similar in doctrine and polity, where these denominations occupy, in part at least, the same territory, has often had the effect of making cooperation more rather than less difficult. It is a mistake to assume that because denominational differences are less obvious and seem to an outsider, more trivial, they are for that reason less tenaciously maintained. Finally, denominations which are fundamentally different in polity and doctrine are likely to be equally diverse in their methods of missionary administration and, to a less degree, in their missionary objectives. This often dulls the sense of the urgency of cooperation as well as complicates its mechanics.

There is at the present time an important integrating tendency in the life of the major Protestant denominations. Discussions of organic union are under way in a number of instances. Closer fraternal relations are being developed within denominational families and across such family lines. Perhaps even more significantly there is a development of a degree of like-mindedness in the major Protestant denominations which doubtless augurs well for the future of interdenominational cooperation.

DENOMINATIONAL MISSION AGENCIES

Twenty-five separate denominations in the United States and Canada are at the present time represented in the membership of the two Home Missions Councils, with fifty-two denominational member organizations. In these same denominations there are at least two other agencies, not members of the Councils, but operating within the range of interests with which we are concerned. In this we do not take into account separate promotional agencies. The types represented by these fifty-four organizations are suggestive of the variety of approaches being made to the work of Home Missions.

7 are general agencies, covering both Home and Foreign Missions, organized with Home Missions the concern of a separate department or division.

4 are inclusive Home Mission agencies covering all types of

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work and including the interests of all missionary organizations.

- 13 are general Home Mission agencies which cover practically the entire field of missionary interest exclusive of the activities fostered by the women's organizations.
- 18 are women's Home Mission agencies. In the main these are specialized as to type of work and are limited to the more distinctively missionary areas.
- 12 are specialized agencies each of which deals either with a portion of the field only or with a portion of the program only.

Six denominations only are represented in this tally by a single organization. Ten are represented each by two organizations, general agency and a women's agency. The other nine denominations are represented by twenty-eight agencies dividing the entire program in a variety of ways.

The system, of course, is one that has grown up, not one that has been deliberately planned to meet present requirements. As a whole it is an exceedingly loose-jointed system, showing many divergencies between denominations and between boards. In recent years there has been a distinct tendency in a number of denominations toward centralized, more highly organized national agencies with wider ranges of interest. Particular attention might be called to the experience in this matter of the Disciples of Christ, the Protestant Episcopal Church, the United Lutheran Church, the Presbyterian Church, U. S. A. and the Congregational-Christian Church.

If the more or less completely autonomous regional organizations of these twenty-five denominations (that is, organizations operating within the area of a single city or state) were to be included directly in the membership of the Councils the list of agencies would be increased several-fold. The relationship between national and local organizations is discussed particularly in Section XI. Reference is also made to it in Section III. It needs simply to be pointed out here that there has been a distinct trend in many denominations toward the decentralization of authority, particularly within the more prosperous areas, and toward the expansion of the operation of such autonomous local groups. We will not attempt at this point to evaluate the present situation, except to say that considerations of economy and of efficiency are both involved, but it is not clear if these different considerations look in exactly the same direction.

INTERDENOMINATIONAL AGENCIES

In contrast both with the interdenominational organization of the denominations themselves into federations as represented by the Federal Council and state or city Councils of Churches, and with the non-denominational type of general agency constituted

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by voluntary association of individuals of many denominations, as in the Y. M. C. A., stands a type of interdenominational agency constituted by an action of the specialized Home Mission boards. These interdenominational agencies are distinguished by their direct purpose to serve the specific ends of home missions co-operatively.

Two types of organization on these lines were open to the Home Mission boards. They might seek to cooperate in all the fields and phases of their common interest by uniting the boards as such in a joint organization of equal scope with that of the component units; or they might erect special agencies representing home mission interests within a single geographical area or limited to a single broad phase of the work. Both of these possibilities have actually been realized, the first in the Home Missions Council, the second in such agencies as the Committee on Cooperation in Latin-America and the Missionary Education Movement.

In order to be effective, interdenominational organization has to reach down from the national to the state and local levels. Consequently state home missions councils have been developed as well as councils of churches whose broader functions include those of home missions. In reaching down to local levels the distinction between specialized agencies of home missions and agencies that carry on the total work of the denominations tends to fade out. In general the same machinery has to serve both interests. Consequently, as representing interdenominational organization, one must recognize numerous local church federations as home mission agencies; since home missions officials had important place in the origins of most of them and since they are still subject to strong influence by the home mission forces which work through them.

The purpose of this section is briefly to characterize the group of interdenominational agencies as thus broadly identified.

National Agencies: The Home Missions Councils

The interdenominational agencies of home missions head up in the Home Missions Council and the Council of Women for Home Missions. These Councils directly represent the federation of home mission boards which are the national agencies of church extension, both urban and rural. Boards of twenty-five denominations are now associated in the Home Missions Council, while the women's agencies of twelve denominations constitute the coordinate Council of Women for Home Missions. The two Councils, while maintaining distinct organizations, are closely affiliated, with a Joint Administrative Committee and other joint committees covering fields of common interest.

The Five-Year Program was conducted by these agencies and

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the present book is prepared under their auspices. In including a statement about the Home Missions Councils, the book consequently is in the position of characterizing and interpreting its own controlling agencies. This it attempts to do in the following paragraphs briefly and in as objective a spirit as possible.

The Home Missions Council describes its aim as the "promotion of fellowship, conference and cooperation." Its field of interest is that of the so-called general boards, that is, it deals with the entire range of missionary activity exclusive of matters which are of primary concern to the women's missionary agencies. It unites its constituent boards in cooperative thinking and planning in such special fields as church building and architecture, church building campaigns, city church work, rural church work, comity between denominations, and publicity and promotion. Various regional or state Home Missions Councils are affiliated with the national Council.

The Council of Women for Home Missions describes itself as a "correlating agency of women's national Home Mission Boards . . . for consultation and cooperation in action in unifying programs and promotion projects which they agree to carry on interdenominationally." Among its principal activities are the furtherance of world peace through the promotion of the World Day of Prayer; the promotion of mission study and the publication of Home Mission texts; work among farm and cannery migrants; the support, in cooperation with the Home Missions Council, of religious work directors in Government Indian schools.

Joint Committees, in addition to the Joint Administrative Committee and the Five Year Program Committee, are maintained by the two Councils on Alaska, the City and New Americans, the Indians and on Promotion. Both Councils are related to the Federal Council. The Council of Women for Home Missions also cooperates with a similar federation of women's foreign Mission Boards in the study and promotion of missionary interests. Both Home Missions Councils maintain affiliate or consultative relations with most of the existing interdenominational or other cooperative organizations in their respective fields of interest.

The discussion by the North American Home Missions Congress of possible fields for joint work enumerated the following as possibly suitable areas for interboard operation in the field of promotion: a joint publicity bureau; more interdenominational summer schools for rural pastors; a service bureau for church architecture; a bureau for the placement of candidates. Departments for research and survey and for technical information on phases of rural and urban church work have also been proposed.

A canvass of official sentiment was reported to the Congress, which indicated considerable support for more extensive experiments along this line. Furthermore, already accepted precedents

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suggest the rapid extension of inter-board cooperation to many phases of work which carry but slight ecclesiastical implications.

Other National Cooperative Agencies of the Churches

Because some denominations define home missions more broadly than others, so as to include considerable areas of Christian education along with church extension, and because the same field is sometimes assigned by one denomination to a foreign board and by another to a home board, it is necessary to note other cooperative agencies of the churches in order to complete the story of interdenominational home missions in any real sense. Supplementing the Home Missions Councils, the Council of Church Boards of Education now affiliates nineteen boards primarily concerned with denominational colleges and secondary schools, and with religious work in universities. The major foreign mission boards are associated in the Foreign Missions' Conference and parallel women's organization. The International Missionary Council, while primarily a Foreign Missions organization, is interested in the question of a Christian approach to the Jews in this country as well as elsewhere.

Interdenominational Agencies Serving Limited Areas and Functions

The occasion for and the major characteristics of agencies of this type will be sufficiently evident from three examples.

(1) Committee on Cooperation in Latin-America. Overlapping of home and foreign mission board responsibility is particularly extensive in Latin-America. Here certain home mission boards work in countries not under the American flag, and certain foreign boards deal with selected populations under the American flag. The solidarity and the common problems of the Latin races in the Western Hemisphere make them a natural unit of concern. This led to the organization, in 1914, of the Committee on Cooperation in Latin-America as a national inter-board agency related to this special field. Its objects are as follows:

"To deal with the whole subject of mission work in Latin-America, especially with the question of cooperation in occupation of territory, educational work, production and distribution of Christian literature, the organization of union institutions and all other means of developing more efficient mutual service among the Boards at the home base and the missions in the field; to study for the boards and their constituency the significant movements and problems of Latin-America; to sustain on the part of North Americans an intelligent interest and to promote friendly relations with the Latin-Americans."

(2) The Missionary Education Movement. The outstand-

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ing illustration of an inter-church agency limited as to function is the Missionary Education Movement. Established in 1902, this organization serves both the home and foreign mission enterprises in the publication of graded interdenominational missionary literature and the conduct of interdenominational summer conferences and institutes. The Movement is specifically an inter-board agency for the production, sale and utilization of mission study materials. Its home mission publications are projected through the Joint Committee on Home Missions Literature maintained by the Movement in connection with the Council of Women for Home Missions, which is a financial partner in the undertaking.

(3) Interdenominational Council on Spanish-Speaking Work. Spanish-speaking work in the United States has been largely concentrated in five southwest states where the bulk of this population is found. The Council on Spanish-Speaking Work seeks to promote unity and cooperation in this program and to bring together in conference denominational supervisors and missionaries, including nationals.

State Home Missions Councils

Turning from the nation to the state, the chief agencies of interdenominational cooperation are the state Home Missions Councils. Except in some of the large Pacific coast states which are divided physiographically into distinct provinces, these are state-wide organizations.

The national Home Missions Council lists 22 such organizations in 1933.

Age and Distribution: About two-fifths of the state Home Missions Councils are more than ten years old. But this group is regionally limited to a striking degree: it is confined almost entirely to New England and the Pacific Coast with two of the mountain states as exceptions.

The three-fifths of the Home Missions Councils which are less than ten years old show the recent extension of the movement to the north-central and mountain and most recently to the southern states. Nearly half of the organizations are so recent as to have made no real history.

Four of the Home Missions Councils are also listed by the Federal Council as state federations. This indicates the existence of a transitional phase between the two types.

Composition and Scope: The ecclesiastical organizations involved in a Home Mission Council are, of course, the denominations, through whatever synods, presbyteries or conferences may have jurisdiction within the given state. These bodies must approve the council.

The basic membership, however, generally consists of the de-

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nominal executives who preside over the ecclesiastical units above enumerated; and these get their membership ex-officio. A Home Missions Council accordingly is essentially an association of administrative representatives rather than an affiliation of ecclesiastical bodies as such. While it has not functioned to any marked degree except in a limited field, namely that of comity in church extension, efforts have been made to interest councils in programs which include all home mission activities. This narrowness and specialization of scope is in contrast with the all-round programs of councils of churches. Limitations as to the eligibility of denominations are not expressed constitutionally but usage restricts membership to evangelical denominations. Certain important denominations which are eligible do not usually participate.

The major functions of such Home Missions Councils as have had sufficient time to develop trends, have been that of consultation as to new work so as to avoid over-churching; the adjustment of existing competitive situations; and in a few cases, the large scale assignment of responsibility for unoccupied territory. As an instrument in all these processes, wide use has been made of surveys.

Responsibility in Home Missions Councils is sometimes subdivided by means of departmental committees. The distinct problems of foreign-speaking peoples are frequently recognized and sometimes the difference between rural and urban work. Problems of comity in the field of religious education have also sometimes received special recognition.

Resources and Relationships: Except as a few state federations afford partial staff service to Home Missions Council, none of these councils enjoy the services of paid professional leadership. The cost of leadership and consultation, which constitute the major expenditures of these organizations, is incidentally borne by the administrative budgets of the cooperating denominations. Thus, the Montana Council at the end of ten years of history, reported that "all secretarial work has been done freely by superintendents," and that there had been no printing expenses for five years.

With respect to national agencies of Protestant cooperation, the state Home Missions Councils are autonomous but their constitutions generally recognize their working relationship with the Home Missions Council, Federal Council and International Council of Religious Education. Of relationships to other state bodies, occasional inter-sphering with state federations of churches has already been noted. Similar relationships are sometimes reported with state Councils of Religious Education.

Comity committees of state bodies sometimes function in that capacity in behalf of city federations; or may have entered into

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particular arrangements with cities with respect to suburban territory.

The impressive spread of Home Missions Councils in states in advance of other forms of Protestant cooperation indicates that it is easier for the paid professional leaders of church extension to associate themselves cooperatively than for ecclesiastical bodies to do so. This signifies in part the more advanced position as to cooperative work often occupied by the former, in comparison with that held by the rank and file of church members; partly it is a matter of professional contacts and available traveling expenses.

The weakness of the movement is the unequal distribution of interested sentiment. This makes the actual functions of some of the Home Missions Councils exceedingly limited and their permanence questionable. Naturally, their actual functioning does and ought to reflect variations in the relation of the state denominational bodies to their larger denominational agencies. In strictly "missionary" territory, where a large proportion of resources for the support of local churches has to be brought in from outside in the guise of Home Mission aid, a Home Missions Council is essentially a group of employees of national agencies. In contrast, in the self-supporting states, it tends to become a limited form of real ecclesiastical cooperation in which the denominations as such are deliberately involved. In this latter case, it is easy to think of a Home Missions Council as a natural preliminary to a state federation, in which ecclesiastical representativeness may go beyond the ex-officio form and an all-round program of cooperation may be undertaken.

Appraisal: The results of some of the older Home Missions Councils are impressive. These include numerous adjustments of competitive church situations through the substitution of some of the types of united churches dealt with later in this report; the assignment of large territory for non-competitive occupancy; and, occasionally, joint enterprises of an educational or philanthropic sort.

With these concrete results has gone on a more or less complete generalizing and codification of experience. In some of the states comity procedure is well defined and increasingly established, while in others it is hesitant and lacking in authority. No extensive study of procedure and outcome in a body of actual, representative cases handled by state comity committees, has been made.

Home Mission Functions of Councils of Churches

State federations or councils of churches primarily affiliated with the Federal Council exist under permanent paid leadership in California, Connecticut, Illinois, Massachusetts, New York,

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Ohio and Pennsylvania. Feebler organizations under voluntary leadership are to be found in Kansas, Maine, Michigan, Minnesota, New Hampshire, New Jersey, Oklahoma and South Dakota. All function in fields involving home missions interests. As a group they have been most active and successful in the field of comity, in the establishment and maintenance of local churches. This directly impinges upon the central function of home missions as largely involving home missions personnel and leadership.

The local church federations as now existing in nearly fifty of the largest cities also stand close to interdenominational home mission interests through the dominance of home missions officials in comity committees and their relation to evangelistic and social work for foreign-born populations.

Finally to be noted are the local women's missionary unions originally organized as prayer groups in the interests of missions at home and abroad, and developed more or less consciously as affiliates of the national missionary agencies.

This varied and increasingly important series of interdenominational agencies represents a striking modification of the older method of competitive independence in the conduct of missions. The missionary enterprise, along with the Protestant Church in its ecclesiastical capacity, has increasingly developed the machinery of inter-relationship and cooperation which characterizes the present era of religious endeavor in the United States.

THE LOCAL CHURCH AS A MISSIONARY AGENCY

The earliest missionary agencies in this country were individual local churches which felt the urge to extend their ministry beyond the confines of their immediate parishes and for people other than their own constituents. More than one notable church has fairly earned the title "Mother of Churches" because of its generosity and missionary zeal in fostering the establishment of other congregations made necessary by the growth and movement of population. Other churches have pioneered, with fine courage and patience, in Christian fellowship and service for people of alien origin or living under social and economic handicaps. Still others have led the way for their denominations in extending missionary service to unoccupied areas or unreached groups. Such instances are among the finest experiences of Home Missions history, fruitful alike in the broad field of Home Missions activity and in their effects upon the religious life of these congregations.

Unquestionably, as Home Missions became increasingly standardized and institutionalized, local churches have generally lost something of this sense of direct missionary urgency, and in so doing both the missionary cause and the life of the local church have been by so much impoverished. In this process three things have clearly happened. First, the average church has unnecessa-

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rily and with unfortunate results restricted the area of its interest and activity. An illustration is the general failure of the town church adequately to serve the contiguous rural area. Second, the average church has relinquished to formal missionary agencies the responsibility for service to the exceptional people within its parish. Thus many churches have retreated from an advancing alien or non-Christian population or have selected out of a total population the elements to which they desire to minister. It follows that many churches, both as organizations and in the private attitudes of their members, show a far less Christian spirit in questions of inter-racial or social relationships than they desire their denominations officially to show or than they expect their missionary representatives to exemplify. This lack of Christian consistency is one of the principal obstacles to be overcome in many phases of missionary activity. Third, the diminution of missionary activity in the local church tends to deprive the missionary cause of the active service of individual church members as volunteer workers and to compel it to rely largely upon professional, employed leadership. This, naturally, greatly restricts the amount of work which can be done while depriving church members of a valuable aid to personal religious development.

The serious financial limitations under which Home Missions now labors compel a new consideration of the possibility of redeveloping this sense of local missionary responsibility in the individual church. It is at least conceivable that in all that part of the Home Mission field in which strong churches are present a very much larger and more effective missionary service can be rendered at less cost to missionary treasuries. And in the process the whole church will be strengthened.

NON-CHURCH AGENCIES

Many agencies entirely outside of the church are in many Home Mission fields rendering a service closely akin to that performed by missionary agencies. This is particularly true in the fields of education, medical work and general community service. No complete listing of such organizations has ever been attempted although the larger organizations operating on a national basis are generally well known. We simply desire to note the existence of such agencies throughout the mission field. Their existence evidences the manifold ways in which the charitable instincts of our people find expression. Their constructive value is very great in every field of mission work. In general it may be safely said that their objectives are not in any sense inconsistent with those of the mission agencies although, generally, their purposes are humanitarian and social rather than in any strict sense religious. The only serious difficulty in the situation arises from the fact that it has never been possible completely to coordinate

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their programs and activities with the programs and activities of the church-supported agencies. In some instances there have been, to be sure, serious abuses because of the methods of promotion and operation practiced by some irresponsible and unsupervised agencies, but such cases, on the whole, seem to us comparatively infrequent. It is important, however, in our judgment that the work of all of these agencies be brought within the scope of every effort toward regional planning.

A somewhat different significance attaches to the fact that in almost every community there are agencies, sometimes purely local but often representative of national organizations, which carry on important character-forming and activity-directing programs. Illustrations are 4 H Clubs, Boy Scout and Girl Scout troops and similar organizations. Local churches frequently co-operate with or even sponsor such organizations. In many communities, too, religious bodies like the Y. M. C. A., or the Y. W. C. A. render valuable service which may fairly be regarded as missionary in import.

In the broader and more inclusive interpretation of the missionary objective, agencies of all these many sorts must be regarded as important factors in the prosecution of the missionary enterprise. Thus we see that the agencies of Home Missions are exceedingly diverse. The process of coordination is slow and intricate as it is in many other phases of our national life. But the movement toward the comprehensive planning of religious, missionary and social service makes steady headway toward an increasingly accepted common goal of national well-being.

SECTION V

THE FIELD AND THE TASK

GENERAL ASPECTS

We have described the Home Mission area as including, in the common understanding of the mission agencies, continental United States and Canada, Alaska, the West Indies, the Canal Zone and Hawaii. Some denominations exclude a part of this area from their definition of Home Missions or include in it other territories (as the Philippine Islands). The above definition is dictated by convenience rather than by hard and fast logic. Cuba, Haiti and the Dominican Republic are treated as Home Mission fields though not under the American flag because of the intimacy of relations with continental United States and with Puerto Rico. The Philippines, though an American possession, are regarded as a Foreign Mission field because of a culture more nearly akin to that of the East and because work there is more easily administered by boards operating in Asia and in other Pacific territories. For the further purposes of this study the Home Mission field will be still further limited by excluding from consideration Canada, the Canal Zone and Hawaii. Canada is a distinct field of operation for the church bodies of that Dominion. While it has problems in many respects similar to those of the United States, so that much that is said in this report concerning programs and methods is applicable there, the organizational aspects of the work in Canada are quite distinct. No adequate survey has been made by the Five-Year Program Committee in Canada and none has been made in the Canal Zone or Hawaii. These portions of the Home Mission field will, therefore, not be further considered except for their inclusion in the following table showing area in square miles and total population.

	Total Area Square Miles	Total Population
Continental U. S.	3,026,789	122,775,046
Alaska	586,400	59,278
Canal Zone	549	39,467
West Indies:		
Cuba	41,634	3,763,375
Dominican Republic	19,325	1,200,000
Haiti	10,204	2,550,000
Puerto Rico	3,435	1,543,913
Virgin Islands	133	22,012
Hawaii	6,406	368,336
Canada	3,690,043	10,376,786
Total	7,384,918	142,698,213

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What is there about this field that calls for so extended and varied a missionary enterprise? Dr. Ernest M. Halliday, in presenting to the Home Missions Congress the report of one of its Commissions, had this to say of the Home Mission field: *

"You know America: her wealth, her poverty; her ideals, her failures; her strength, her frailty. The flat-topped 'dobe dwellings of Spanish-speaking 'plazas'; 'Company' houses in mining towns, begrimed and ugly, clinging to the hillsides; Negro cabins; mountain folks' shanties; cheerless tenements; city sky-scrapers; homes where plenty rules and luxury peeps from every corner—you visit them all. Beneath the externalities, you find the common human life—the need of strength for the daily struggle, of courage in the face of difficulty, of help when ordinary support proves unavailing, of a dynamic which flows from inexhaustible spiritual resources.

"You know, better than most, how much the people of America need the comfort, the sustaining, energizing power of vital religion. You know where faith is strong and where it has been quite submerged. You rejoice in the indications that America is increasing in wisdom and humanity, while your hearts are heavy with the knowledge that one-third of our entire population are not directly in touch with Christian churches and that millions of our children and youth are passing through the most impressionable periods of their lives without having vital contact with any form of organized religious activity. It is in this great America of ours that Home Missions finds its task and its opportunity."

The essence of the Home Missions problem is in inequality, complexity and change. America is not static; its structure is not simple; it is not characterized throughout by equality of opportunity and of achievement. In the introduction to that monumental report on "Recent Social Trends" prepared by Mr. Hoover's Research Committee on Social Trends, the Committee confesses that it finds a bewildering confusion about the life of our nation today. It says "Modern life is everywhere complicated, but especially so in the United States, where immigration from many lands, rapid mobility within the country itself, the lack of established classes or castes to act as a brake on social changes, the tendency to seize upon new types of machines, rich natural resources and vast driving power, have hurried us dizzily away from the days of the frontier into a whirl of modernisms which almost passes belief. Along with this amazing mobility and complexity there has run a marked indifference to the interrelation among the parts of our huge social system. Powerful individuals and groups have gone their own way without realizing the meaning of the old phrase, 'No man liveth unto himself.' The result has been that astonishing contrasts in organization and disorganization are to be found side by side in American life: splendid technical proficiency in some incredible skyscraper and monstrous backwardness in some equally incredible slum. The outstanding problem might be stated as that of bringing about a

*North American Home Missions Congress—Reports of Commissions, pp. 2, 3.

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realization of the interdependence of the factors of our complicated social structure, and of interrelating the advancing sections of our forward movement so that agriculture, labor, industry, government, education, religion and science may develop a higher degree of coordination in the next phase of national growth.”*

A detailed description of America today and an adequate review of the general trends of current American life are quite outside the possible limits of this report, significant as such a statement would doubtless be for the work of the church. Our aim is much more modest and is simply to delimit the Home Missions field and to indicate those general characteristics and trends which bear most materially upon the work of Home Missions.

CHANGING ASPECTS

It requires no exercise of the imagination to appreciate that the Home Mission field today differs in almost every essential particular from that field a century or even a generation ago and that therefore the enterprise of Home Missions has changed no less significantly. It is necessarily so. Each period creates its own emphasis out of the particular problems which it confronts and the way in which men's minds react to those problems. Home Missions must always be sensitive to these changing aspects of its field. It is therefore always in process of adjustment. The continuity of its experience is not often broken by abrupt change. But the influence of the past is always in process of yielding to the demands of the present and the promise of the future. The motive is the golden thread that binds them—past, present and future—together. Something of the change that has taken place was stated in broad outlines by one board in reviewing the first 125 years of its official history.**

“If the story of National Missions in the nineteenth century were to be condensed into a single word, that word would be expansion. Seen in retrospect, every other feature of the development of National Missions before 1900 seems dwarfed in comparison with the sheer immensity of the task which the rapid development of the country unfolded before the Church. All of the diversification of service and of the experimentation in method, all of the beginnings, divisions, and combinations in organization seem incidental to the main fact that within the space of three generations the Church had to expand a feeble and localized enterprise, to span a Continent.

“It follows therefore that through most of the century the familiar form of description of the Field of National Missions was in terms of geographical expansion and population growth. Here were sections which when first opened to settlement doubled and trebled their population within a decade. A canal or a railroad or even a cross-country trail newly constructed became a living stream scattering infant communities along its path. An allotment of land for homesteading or the discovery of gold was a magnet for tens of thousands. Those

* Recent Social Trends—p. xii.

** Fifth Annual Report, Presbyterian Board of National Missions, pp. 15, 16.

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were the familiar stories of the nineteenth century. To be sure, the Church on its way across the Continent had its attention turned toward many opportunities for service other than the planting of churches in new communities. The missionary purpose was broad enough to embrace the special needs of Indians, Negroes, Mexicans, Mormons, and other handicapped peoples. In the aggregate the service rendered to such populations is impressive and it would not be fair to speak of it as incidental to the main purpose of the Church. From the beginning such service was implicit in the whole missionary program, but it was nevertheless, in general, subordinated to the central task of extending the church into new territory and of equipping and maintaining it in the territories where it had already been established.

"This much of history is reviewed to point the moral of the change that has taken place. The field of National Missions is no longer describable in such terms nor has it been for a quarter of a century. Broadly speaking, three factors combined to alter the aspect of the situation. The first of these was the practical completion of the process of opening new territory to settlement within which it was deemed necessary promptly to establish many new churches. There are of course new communities born every year and there are frequent instances of sections characterized by rapid and often unexpected population growth. Homesteading is not yet at its end and industrial development is, in many sections at least, still in its infancy. But in broad outline it is possible to set some reasonable bounds to probable expansion and the church establishment is on the whole fairly adequate to care for any probable growth.

"The second important factor was the tremendous industrial development upon which the country entered in the period following the Civil War and which in the succeeding decades has completely revolutionized our life. This industrial development has involved many changes of fundamental importance to National Missions. One of these has been the growth of great cities to the dominating position which they now occupy. Another has been the tremendous inflow of immigration from eastern and southern Europe. Still another has been the depressing effect of industrial expansion upon the agricultural population. The extent of this industrial development has been so prodigious as to be difficult of comprehension.

"The third factor has been the rise in American life of the consciousness of racial or class differences. The terms most commonly used in recent years in the description of the task of National Missions have been the terms of contrasting population groups. The most striking advances made in mission work since 1900 have concerned the adaptation of its service program to meet the needs of special populations or areas due to different racial, economic, or social backgrounds."

Every part of the area for which Home Missions is responsible has its own distinctive characteristics and problems; so, also, has each of the racial groups which are accorded special treatment in Home Missions work. The most important of these distinctions are later discussed in some detail. Most of them may be summarized by saying that five principal problems underlie the changes taking place through the field as a whole. *First* is the change in the distribution and composition of population. The rate of population growth is slowing up. The city is increasingly dominant, the town and village have a growing importance, the

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open country is relatively declining. Immigration has practically ceased. Racial groups are more widely distributing themselves and are gradually merging their special cultures into a new composite culture. In this process the older traditions and points of view of all elements of the population are being profoundly modified. *Second*, the tempo and the whole mechanisms of living have been changed, are still changing. *Third*, progress both in material and in spiritual things has been uneven. Retardation—economic, social, educational—still characterizes millions of people. Democracy has so far failed to give practical reality to its ideal of equal opportunity for all. *Fourth*, social conflict in many forms is present in our material life. Race relations, class struggles, industrial conflicts—these phrases are not merely the shibboleths of the agitator; they represent realities which the church must take into account. *Fifth*, social unrest and impermanence are everywhere apparent. Millions of people have only slight attachment to any one place or any fixed mode of life. Ideas and ideals are in a state of flux. No one can with confidence attempt to characterize the intellectual or spiritual outlook of the nation. These are general aspects of the entire Home Mission field.

In considering the field and the task of Home Missions somewhat in detail, for convenience the present Section will be devoted to the more general problems, including the special characteristics of urban and rural communities. The following Section will deal with the distinctive areas and racial groups.

Population Trends

Dr. Louis I. Dublin, statistician of the Metropolitan Life Insurance Company, in an article in the New York Times of October 11, 1931, said of the significance of the last decennial census of population in the United States:

"The last ten years will prove memorable in the census history of this country. It was during this period that certain tendencies which had been operating quietly among the American people rose to the surface and became manifest. Today intelligent people have no excuse for not knowing that fundamental changes are taking place in the national structure, or for not being fully informed as to what these changes are. The census of 1930 has shown the accumulated effect of the operation of three basic forces: First, the very general tendency toward smaller families; second, the restriction of immigration, and third, the movement from the farms to the cities."

Dr. Dublin's analysis in this and other articles corresponds in essential details with the conclusions of the more extended treatment of population trends given in Chapter I of "Recent Social Trends" and in the monograph on Population Trends in the United States issued by the Committee on Social Trends. Cer-

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tain of the especially significant points brought out in these studies may be briefly summarized:

1. The total population gain in the United States during the last decade, slightly over 17,000,000, was the largest absolute increase in population of any decade in our history. But the relative gain was one of the smallest on record. The percentage of increase was about the same as during the previous decade which included the World War and the great influenza epidemic. The rate of gain during the last years of the decade was less than during the earlier years. There is every evidence that the population of the United States is rapidly approaching a point of ultimate stabilization. Dr. Dublin estimates a population of about 150,000,000 by 1970 and thereafter probably a slight decline. Social Trends suggests that "we shall probably attain a population between 145,000,000 and 190,000,000 during the present century with the probability that the actual population will be nearer the lower figure than the higher."

2. The total increase during the last decade included a natural increase, that is from excess of births over deaths, of 13,500,000 and an increase through the excess of immigration over emigration of 3,500,000. Because of the restriction of immigration the increase from the latter source was about 300,000 less than during the previous decade. As a matter of fact under our present restrictive legislation increase from this source has been turned into an actual decrease. This is likely to continue to be the case so long as our present legislative policy is continued. Says Read Lewis, writing in the Foreign Language Information Service for June, 1933; "Not in a century have so few immigrants been entering the United States. We must go back to 1831 to find a year when the country admitted less than the 35,676 immigrants who came in 1932. The tide has actually turned and is now flowing out. As compared with the 35,000 aliens admitted in 1932, 103,295 left the country. It is quite possible that our foreign-born population in the United States reached its all-time peak in 1930. The census in that year showed 14,204,149 foreign born, the highest number ever recorded. In January, 1931, for the first time since the war, emigrants exceeded immigrants and month after month in the two and one-half years since then, departures have outnumbered arrivals. Our foreign-born population is today a declining population."

At the same time our rate of growth from natural causes is being slowed up materially because of a declining birth rate.

3. The strong trend toward a lower birth rate is increasing the average age of our population and is decreasing the proportion of children in the population. Despite an increase during the last decade of 17,000,000 in the total population there are today fewer children under three years of age than there were ten years ago. This age group is now 9.3 per cent of the total

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as compared with 10.9 a decade ago. During this same decade the group over 45 years of age has increased from 20.8 per cent to 22.8, while persons over 65 years of age have increased from 4.7 to 5.4. The crude birth rate which reached its peak of 28.1 in 1914 and then, after a decline during the war, stood at 27.1 in 1921, had by 1931 declined to 19.7. All classes of the population have shown a marked downward trend in the birth rate.

4. The different regions of the United States show marked differences in their rates of population growth. The American population more than any other population in the world is in a constant state of flux. One aspect of this concerns the steady movement of population into the cities. Our urban population is now 56.2 per cent and the rural population 43.8 per cent of the total, whereas thirty years ago these percentages were almost exactly reversed. Still more significant perhaps is the concentration of population in the larger cities and in the great metropolitan suburban areas. Coincident with this is the tendency of population to concentrate in the industrial centers. Half of the population of the United States is in a group of states having only 14 per cent of the land area. These states have a population density of 148 persons per square mile whereas the country at large has a density of only 41. Six states, all highly industrialized, have a density of over 200 per square mile. These six states with 4 per cent of the total area now include 27 per cent of the population.

The rate of population growth shows a wide variation by states. In general, the states which are most highly industrial have made the largest gain and those which are most exclusively rural the least gain. This, however, as Social Trends points out, does not give a wholly adequate picture of the concentration of growth. Three-fifths of the total population increase of the decade occurred in five well defined groups of cities which in 1920 had a little more than one-fourth of the total population.

5. The racial composition of our population is undergoing significant changes. The Negro population had during the last decade a rate of increase comparable to that of the total population. This was a strong reversal of the trend of the previous decade. The largest increase in Negroes, however, occurred in the north and west, the south, as a whole, showing an increase of only about 5 per cent. This marks the very much more general dispersion of Negroes throughout the urban and industrial communities of the north and west.

The proportion of foreign-born among the white population dropped from 14 per cent to 12 per cent in the decade. If our present immigration policy continues this proportion may be expected to decrease rather rapidly. A little less than two-thirds of the total white population are native born of native parentage. The most rapid growing group at the present is this group. The chief concentration of the foreign white stock is in the urban

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and industrial communities of the east and middle west. The proportion of aliens who became naturalized citizens increased materially during the decade, the percentage arising from 49 per cent to 59 per cent. The proportion who are naturalized is considerably higher among the farm residents than among the urban residents.

A more extended reference will be made to the status of certain foreign groups at a later point in this report.

All of these trends Dr. Dublin interprets as signs of the approach of maturity in the nation. He concludes the article from which we have already quoted with these words:

"But the 'melting pot,' which for so many years bubbled merrily, now only simmers. The average American family, which fifty years ago overflowed a whole house, is now, without much difficulty, compressed into an apartment. America's growing pains are over and maturity has at last set in. What, as a nation, we must combat from now on is not the rash outbreaks of youth but the insidious degenerative maladies of middle age. But even for middle age there are compensations—our loss of initiative in the next few decades will be to some extent offset by our gain in seasoned judgment. The first period of our national life comprised years of pioneering. The next was one of assimilation. The immediate future will be years of stabilization. That period has already started. America, in the homely parlance of the housewife, is beginning to 'jell.'"

It at once will be apparent that this development has an importance for Home Missions in a number of different directions. In the first place it is clear that we are approaching the end of the period when we can plan our programs of church extension and church maintenance on the basis of a general and practically unlimited population growth throughout our field. In the development of Home Missions as with many other aspects of our national development that assumption was a controlling principle. Now the nation is definitely nearing the point of stabilization as to total population.

In the second place the process of redistributing population is still going on and is likely to continue. This means on the one hand that in much of our mission territory we must anticipate a static or a declining population. This is true in general of the rural areas. Hence we must adjust our church programs in such areas to the service of not more than the number of people who are now resident there. On the other hand we need a sufficiently flexible system to meet the needs of expanding populations where these occur. In particular the metropolitan areas and industrial centers are still likely to grow. Elsewhere developments, not now foreseen, may bring about a rapid growth in population within restricted areas.

In the third place the trend toward a more homogeneous population requires that those aspects of the Home Missions program which are based on racial differences must be kept increasingly

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flexible. We must move toward religious assimilation as the nation moves toward social assimilation.

General Trends

With regard to the multitude of changes which have been taking place in economic life, industry, government, education, social life and organization, and many other fields of vital importance, we can do no more than advise a careful study of Recent Social Trends. An economic revolution ushered in the modern age and brought about equally fundamental revolutions in many other aspects of our life.

"An arresting point of departure for this review might be located something more than forty years ago in April, 1892 when the first gasoline automobile in the United States was operated by its inventor C. A. Duryea. There are today more than twenty-two million registered passenger automobiles in use. In 1903 the Wright Brothers engineered the first flickering flight of their aeroplane at Kitty Hawk. The first of July, 1933, Col. Roscoe Turner climbed into his Wasp-powered racing plane in New York City, and exactly eleven and one-half hours later alighted in Los Angeles. The perfection of the gasoline engine and its adaptation to new and swift means of transportation is an outstanding illustration of how scientific research and invention have revolutionized our economic and social life. The machine ushered in a New Age. A whole series of social consequences followed."*

"The transition during the last century from handicraft manufacture to a factory system with power-driven machinery involved many changes in the life and work of the people of every industrial nation. Whereas, formerly, craftsmen had owned their shops and tools and had dealt directly with their customers, labor was now compelled to seek work in factories owned and managed by employers who used power-driven machinery. The employers bought labor in just the same way that they bought commodities. Increasing numbers of people were crowded into towns and cities. Factories were located in places where raw materials, labor and transportation could be obtained most cheaply. Division of labor was greatly elaborated and specialization was intensified.

"The increase in power-driven machinery and the development of transportation and of a distributive system enabled employers to produce goods on a large scale for an increasingly wider market. Markets became national and international in scope. Banking systems were developed to serve the needs of manufacturers and merchants in local, national, and international markets.

"Industrialists and merchants acquired an increasing control of wealth, income, and investment. Furthermore, this control gave them increasing power over the lives of people who were unable to acquire wealth. The poor became steadily more dependent upon the wealthy for an opportunity to gain a livelihood."**

Mary Ross in an article in the January, 1933, "Survey Graphic" calls attention to the fact that, "The quickening tempo of our

* Quoted from a Leader's Syllabus, issued by the Presbyterian Board of National Missions, p. 42.

** Quoted from "Our Economic Life in the Light of Christian Ideals" Association Press, 1932.

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life in these years appears in one obvious way in the curb we put on the cars: 15 miles an hour in the first state speed law in 1901, rising as state laws became general to prevailing limitations of 25 miles in 1905, 30 miles in 1919, 35 in 1925, and by 1929, 40 miles an hour. The cars, using the advantages of shortening work-days, made possible a new kind of outdoor life and gave travel to families who never had traveled before. It is estimated that in 1930 private passenger automobiles covered, in the aggregate, more than 150 billion miles."

The development in automotive transportation and in other methods of communication has had three obvious attendant results. The first is the increasing mobility of our population. The second is the widening of the range of personal contact. The third is the virtual elimination for most of the population of physical isolation. In twenty years the road mileage of the United States has been increased nearly 50 per cent. In 1910 only 8.6 per cent of our road mileage was hard surfaced; in 1920, 13 per cent; in 1930, 23 per cent. Each of these results is important for the work of the church. Church programs must be adjusted not only to the increase or decrease in the number of people available but to the fact that in its composition the population is not static, that the hold of the community, any particular community, upon the individual has been weakened and with it the loyalty to local institutions has been weakened. Further, in the country particularly, we must look forward to organizing religious work on much larger units than heretofore, as education, social welfare and many other interests are being organized. The limited parochial outlook of many of our religious institutions and their small restricted areas of service will not meet the requirements of the situation which is becoming characteristic in almost all parts of the country.

Of prime importance also in Home Missions has been the development of educational facilities in the United States. From 1910 to 1930 the proportion of children from 10 to 15 years of age employed in gainful occupations decreased from 18.4 per cent (having previously increased from 13.2 per cent in 1870) to 4.7 per cent. It is now confidently prophesied that child labor will soon be practically eliminated in the United States. This change is reflected in the constantly increasing enrollment in our school system, particularly in our High Schools and institutions of higher learning. During the last thirty years, while our total population was increasing 62 per cent the attendance upon institutions of higher learning increased 31.4 per cent, and the enrollment in secondary schools increased nearly eight-fold. The improvement in the variety and the quality of the education generally provided has been equally remarkable. It is true, of course, that educational facilities are not equally available through all parts of the Home Missions territory and are, in fact, markedly

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inferior in many mission areas. In general, however, the progress in education in the United States has been a monumental achievement.

How has religion fared during these decades of rapid change? We may briefly summarize here certain important general trends:

1. Church membership in the aggregate continues to increase at a rate comparable to population increase. But since the beginning of the century church membership has, in general, ceased to gain relatively to the population as it did all through the nineteenth century, but has maintained a stable position with the adult population about equally divided between church members and non-members. This statement, of course, takes into account the membership of all types of religious organizations.

2. There are very marked differences regionally and by states in the proportion of the adult population enrolled in the church membership, the percentage by states ranging from a low of 24.3 per cent (Montana) to a high of 90.7 per cent (Utah).

In discussing the distribution of church membership in relation to population, Dr. C. Luther Fry points out that "the proportion of the population belonging to church is comparatively high in the southern and eastern states; somewhat lower in the Middle West; and considerably lower in the Far West. Utah, with its large Mormon population, forms an exception to the general rule. . . . The computations show, however, that as a rule the western states have a low ratio. . . . This analysis of census data therefore seems to warrant the generalization that the church is far more firmly established in the older settled sections of America than in the newer areas." *

3. In general, the cities show a larger proportion of adult population in the church membership than do the rural areas. This is largely, however, because of the concentration of Roman Catholic and Jewish strength in the cities. The Protestant churches as a whole are relatively stronger in the rural areas than in the cities.

4. The most striking progress of recent years in church work has been in the realm of finances. The total amount of church wealth represented in the value of church property, buildings, lands and endowments approximates seven billion dollars. The current expenditures for religious work absorb about 1 per cent of the entire realized income of the United States. The substantial material gains of the churches in the years immediately preceding the depression are set forth by Dr. Fry in the following statement:

"During the last decade the religious bodies of the United States enjoyed an unprecedented period of material prosperity. The American era of economic well-being which followed the World War

* Data Book of North American Home Missions Congress, Vol. I, p. 292.

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enormously improved the financial position of the churches. Between 1916 and 1926 the value of church edifices alone increased more than \$2,160,000,000, or 129 per cent. During the same period, the general level of prices, as indicated by the combined index of retail food prices, rose only 41 per cent, or a third as rapidly.

"In 1916 the value of church edifices represented an investment per adult church-member of \$44.00, but by 1926 this figure had grown to \$87.00. During the same period, the value of parsonages per adult member increased from \$5.79 to \$10.73. Presumably the other items of church property such as schools, hospitals, orphanages, and the like showed a similar increase.

". . . There has been virtually no increase in the proportion of churches in debt. In 1916 the relative number of churches in debt was 21.7 per cent compared with 21.8 in 1926. However, the indebtedness of those churches which have any debt has increased somewhat more rapidly than the average value of church edifices. The total amount of church debts, which was \$165,000,000 in 1916, reached \$432,000,000 in 1926. In other words, the 1926 indebtedness amounted to 11.3 per cent of the total value of church edifices compared with 9.8 per cent in 1916. Exclusive of debts, the paid-up value of church edifices and parsonages in 1926 represented an investment of \$48.00 for each American fourteen years of age and over.

"The increase in the material prosperity of the churches is still more clearly brought out by an analysis of the expenditure figures obtained by the census. During the year 1926, total reported expenditures, including not only such sums as the salaries paid, the cost of maintenance of church plants, and the payments on debts, but also contributions for benevolences, denominational support, and all other purposes, amounted to \$817,000,000 contrasted with only \$329,000,000 in 1916. Allowing for a slight difference in the relative number of churches reporting, this means that the average church which expended \$1,613 in 1916, spent \$3,783 in 1926, or an increase of 134.5 per cent in ten years. This analysis therefore discloses the important fact that the financial position of the American church shows a remarkable improvement between 1916 and 1926."*

The distribution of the total amount of money raised by the church has undergone some significant changes in recent years. Concerning this Dr. Fry says:

". . . "A special computation from denominational sources makes it possible to ascertain, for each year from 1913 to 1929 inclusive, how eleven large Protestant denominations distributed their income between benevolences and congregational expenses. This comparison shows that in 1929 the distribution was the same as before the World War; twenty-one cents of each dollar going to missions and the like and seventy-nine cents to local self-support. During and immediately following the War, however, a shift took place which has had important social consequences. Beginning with 1915 the proportion of church income devoted to benevolences began steadily to increase, until by 1920 it accounted for 35 per cent of the total. This increase was brought about, not merely by war conditions, but by the great drives for funds put on by a number of large denominations. Beginning with 1921, this flood of benevolent giving steadily lessened. It is now back to the pre-war level. But the effect of the ebb and flow is still quite noticeable. Certain denominational boards rapidly expanded their scale of operations during the seven fat years, with

* Opp. Cit.—pp. 294, 295.

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the result that the seven lean years have forced upon them the problem of either reducing their scale of operations or going farther and farther into debt.”*

The general contrast between the urban and the city church both in membership and in financial strength is brought out by the fact that “the average country church has a total of 115 members who worship in a church building worth \$6,198 and who expended \$1,400 a year, or \$11.29 a member. On the other hand, the average city church has a reported membership of 546, the church edifice is worth \$53,538 and the annual expenditures amount to \$10,011 or \$17.03 to a member.”**

5. There has been a general lack of increase in the number of church organizations. The era of the rapid organization of new churches has definitely ended.

6. Recent years have brought significant changes in local church programs. In general, the tendency has been to include in the program of the local church a very much wider range of interests with an increasing emphasis upon educational and service activities.

7. Marked progress has been made in the field of religious education through the general extension of vacation church schools and of week-day religious instruction and the applications of improved methods in religious education. In general, the rural Sunday school has retained its vitality better than the city Sunday school, many city churches showing a steady decline in Sunday school enrollment. There has also been a significant increase in the development of various agencies for the service of youth both through denominational societies and through socio-religious agencies.

8. There has been a decrease in the number of ministers relative to the country's population, but an increase in the number of social and charitable workers.

9. Important developments have taken place in the field of church unity. Between 1916 and 1926, eighteen denominations were involved in church mergers. There has also been a marked increase in the number and activities of cooperative agencies.

10. There are many evidences of important changes in the attitudes and beliefs of church people in general, the tendency being toward a decline in interest in dogma and a more generally liberal attitude with greater emphasis upon the social gospel and upon the concern of religion with economic problems and with general social reconstruction.

REGIONAL DIFFERENCES

There is a degree of uniformity throughout the field of Home Missions in that the mission enterprise is concerned locally with

* Recent Social Trends, Vol. II, pp. 1030, 1031.

** Data Book of North American Home Missions Congress, Vol. I, p. 296.

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the retarded, undeveloped, antagonistic or newly formed groups and communities. In each geographical area, however, there are special characteristics to be taken into account which influence the course of mission work.

In the industrial zone of the east and the middle west there is presented a wide variety of conditions and a great diversity of populations. The outstanding characteristic here is the tremendous industrial development and the increasing size and dominant influence of the great metropolitan centers with their concentration of foreign-language groups and with, latterly, a rapid increase of Negro population. Throughout these older colonial states there are many rural communities with static or declining population. Large areas are increasingly devoted to recreational or resort purposes. Many small industrial centers are found.

In the south, urban and industrial development has proceeded much more slowly. The south is still predominantly agricultural and rural, though with increasing industrial interests. The Southern Mountain and Ozark Mountain areas, with an aggregate population exceeding eight million, are the most rural and in many ways the most primitive part of the United States and present one of the most challenging of its mission fields. The Negro population, while more and more widely dispersed throughout the country, is still largely concentrated in the south.

The north central states are also predominantly agricultural in interest. Industrial development has proceeded in the cities, but the basic industry is the farm. As a whole, this section presents a population strongly affected by foreign immigration both old and new. There is also a considerable Indian population.

The southwest is almost as largely rural as the older south. Home Missions is here concerned with many small rural communities and widely scattered populations. The industrial development has been largely concerned with oil or with mining which has produced communities usually showing a high degree of instability. The Indian population is numerous, particularly in Oklahoma, Arizona and New Mexico. There is a large Mexican population in each of the border states and in Colorado.

The Rocky Mountain states and those on the Pacific Coast present a variety of conditions of concern to National Missions. Oil and mining communities are found in many states. In the northwest particularly, the lumber industry is widely extended and in normal times engages large bodies of men. Indian, Mexican and Oriental populations are found in considerable numbers. In the heart of the mountain areas is the section dominated by the Mormon Church. The cities have grown with great rapidity particularly in the coast states, while throughout this section there is a large, scattered rural population, with extended areas of very low population density.

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Characteristics of Population

The following table shows the predominantly urban character of the Industrial Zone (comprised of the southern New England, middle Atlantic and east north central states) and of the Pacific region, and the predominantly rural character of the other regions.

TABLE 12. PER CENT OF POPULATION URBAN AND RURAL, BY DIVISIONS

	Per cent of Total Population	
	Urban	Rural
EASTERN		
New England	77.3	22.7
Middle Atlantic	77.7	22.3
MIDDLE WEST		
E. North Central	66.4	33.6
W. North Central	41.8	58.2
SOUTH		
So. Atlantic	36.1	63.9
E. So. Central	28.1	71.9
W. So. Central	36.4	63.6
WESTERN		
Mountain	39.4	60.6
Pacific	67.5	52.3

The relative rates of population increase for the white and the Negro population are indicated in the Table which follows. It will be noted that only in the Middle Atlantic, the South Atlantic and the Pacific regions did the rate of increase in the white population exceed the national average. In other regions there were, of course, limited areas which showed a high degree of population increase. A striking feature is the static character of the mountain states as a group. The Negro population had its lowest rate of increase in the old south, (exclusive of the mountain region where the total number of Negroes is negligible) and its highest rate in the industrial areas of the Middle Atlantic, East North-Central and Pacific regions.

TABLE 13. PER CENT OF INCREASE OF WHITE AND NEGRO POPULATION, BY DIVISIONS

	Per cent Increase in Population 1920-1930	
	White	Negro
EASTERN		
New England	10.2	19.0
Middle Atlantic	16.3	75.4

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MIDDLE WEST		
E. North Central	15.9	80.8
W. North Central	5.3	19.1
SOUTH		
So. Atlantic	17.6	2.2
E. South Central	13.5	5.3
W. South Central	12.1	10.6
WESTERN		
Mountain	2.8	1.9
Pacific	40.1	88.6

The next Table shows the relative rates of illiteracy by regions for different classes of population. The rates for the native white population are uniformly low throughout the country, but are proportionately much higher in the south than elsewhere. The rates for the foreign-born white population are uniformly higher throughout the country than for the native white but are lowest in the west. The rates for Negroes are very high in the south, but elsewhere are below the average for the foreign-born whites.

TABLE 14. PER CENT OF POPULATION ILLITERATE, BY DIVISIONS

	Per Cent of Population Illiterate			
	All Classes	Native White	For. Born White	Negro
EASTERN				
New England	3.7	0.6	11.6	5.5
Middle Atlantic	3.5	0.5	12.2	3.7
MIDDLE WEST				
E. North Central	2.1	0.7	8.8	4.7
W. North Central	1.4	0.7	4.9	7.6
SOUTH				
So. Atlantic	8.3	3.7	10.4	19.7
E. South Central	9.6	5.0	7.4	22.0
W. South Central	7.2	2.6	9.4	17.0
WEST				
Mountain	4.2	1.2	5.6	4.1
Pacific	2.1	0.3	4.9	3.1

Economic Variations

Economic variations are not in themselves necessarily indicative of missionary need. A section with every evidence of economic strength may and usually does have its wealth unevenly distributed and may and usually does have a considerable population needing the ministrations of Home Missions. But, broadly speaking, the various indices of comparative wealth are a measure of ability to support an adequate program of religious work.

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The following Table gives by states four significant types of information. The first is the average density of population. It will be noted that density is uniformly highest in the industrialized states where the greatest urban concentration is. Six states in southern New England and the Middle Atlantic region and the District of Columbia have a density of over 200 per square mile. Four states, three of them bordering on the Middle Atlantic region, have a density between 100 and 200. On the other hand seventeen states have a density of under 25. These include the nine mountain states, six states bordering the mountain region and Florida and Maine.

The second column shows the average wealth per capita of the total population. These figures, of course, are only approximate and have only a general significance. They show, however, quite clearly the comparative poverty of the south. All the states having a per capita wealth of under \$2,500 are in the south and southwest, and no state in the south with the exception of three border states has a higher average than this. Only three states outside of the south have an average under \$3,000.

The third column shows average school expenditures as a per capita of the total population. This does not give as satisfactory a picture of the type of educational facilities provided as would a calculation of expenditures per enrolled pupil because of the varying proportions of the population in the schools. It shows, however, very significant variations. The low rates of expenditure in the southern states with their comparatively large Negro population and the high rates in the west are particularly striking.

The final column shows total church expenditures in 1926 as a per capita of the adult population. These figures, of course, are not strictly comparable to the figures for school expenditures, as the population under 13 is excluded in computing the table of church expenditures which is taken from "The United States Looks At Its Churches." Through much of the country, however, the variations in church expenditure correspond rather closely to those in school expenditure with one striking regional example, namely, the low rates in all of the west except California.

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TABLE 15. POPULATION DENSITY AND ECONOMIC DATA BY STATES

	Population Density per Sq. Mile	Average Wealth per Capita	School Ex- penditure per Capita of to- tal Population	Church Expend. per Capita of Adult Pop- ulation
EASTERN				
Maine	24.3	\$2,910	\$13.98	\$ 8.14
New Hampshire	49.6	3,440	14.86	8.73
Vermont	37.6	2,637	15.74	8.78
Massachusetts	514.6	3,562	20.23	11.47
Rhode Island	550.5	3,251	22.10	11.58
Connecticut	323.4	3,890	22.01	12.07
New York	265.3	3,276	28.44	12.71
New Jersey	487.7	3,415	28.82	13.16
Pennsylvania	213.6	3,425	19.13	13.16
MIDDLE WEST				
Ohio	161.6	3,250	21.84	11.00
Indiana	88.7	3,082	19.44	10.34
Illinois	134.2	3,227	20.92	11.73
Michigan	83.6	2,795	24.45	8.43
Wisconsin	53.2	3,073	18.26	9.84
Minnesota	30.3	3,731	20.11	10.77
Iowa	43.9	4,617	20.53	10.72
Missouri	52.1	3,131	15.41	9.29
North Dakota	9.6	3,803	24.01	9.39
South Dakota	8.9	4,964	22.07	9.72
Nebraska	17.6	4,241	19.68	10.66
Kansas	22.9	3,626	20.61	11.15
SOUTH				
Delaware	100.5	3,056	21.27	11.39
Maryland	131.9	2,804	15.01	12.33
Dist. of Col.	695.5	3,849	25.75	14.37
Virginia	56.8	2,347	9.66	9.42
W. Virginia	71.5	3,143	16.32	8.04
North Carolina	50.4	1,731	11.76	10.51
South Carolina	55.9	1,593	8.74	7.50
Georgia	49.0	1,528	6.38	6.33
Florida	24.9	2,029	12.62	15.50
Kentucky	64.7	1,536	8.77	7.58
Tennessee	62.2	1,909	8.66	7.86
Alabama	50.8	1,264	8.13	7.95
Mississippi	42.8	1,242	8.65	7.26
Arkansas	34.7	1,557	7.63	6.37

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	Population Density per Sq. Mile	Average Wealth per Capita	School Ex- penditure per Capita of to- tal Population	Church Expend. per Capita of Adult Pop- ulation
Louisiana	43.1	1,858	10.32	6.91
Oklahoma	34.4	1,803	12.85	7.35
Texas	21.9	1,906	13.42	8.43
WESTERN				
Montana	3.7	4,755	25.43	4.16
Idaho	5.4	4,119	23.20	5.12
Wyoming	2.3	5,227	28.73	5.79
Colorado	9.9	3,418	23.65	7.86
New Mexico	3.5	2,300	16.03	4.57
Arizona	3.8	3,686	24.88	4.54
Utah	5.9	3,505	22.85	6.80
Nevada	0.8	6,318	30.25	4.88
Washington	22.7	3,699	21.44	7.00
Oregon	9.8	4,084	20.52	7.00
California	35.8	3,093	25.88	9.57

The following table shows variations in income per capita by Divisions. These averages correspond rather closely with the averages shown in the preceding table. The averages for a more recent year, if available, would doubtless be much lower than those here given. It is not likely, however, that the differences between Divisions would be greatly changed. The contrast between the agricultural and the industrial sections is striking.

TABLE 16. INCOME PER CAPITA, BY DIVISIONS *

EASTERN	
New England	\$884
Middle Atlantic	889
MIDDLE WEST	
E. North Central	734
W. North Central	550
SOUTH	
So. Atlantic	448
E. South Central	332
W. South Central	478
WEST	
Mountain	647
Pacific	889

* National Bureau of Economic Research—Publication No. 7, 1925 "Income in Various States, Its Sources and Distribution," Maurice Leven.

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Religious Status

In the average English-speaking community, outside of the more distinctively missionary areas, the work of Home Missions is hardly to be distinguished from the total task of the church. Often, indeed usually, aided churches and self-supporting churches share the responsibility for the same community, being related to each other in many ways. Consideration of the adequacy of the program of the church for a city neighborhood, or a rural county cannot fail to consider both the self-supporting and the aided churches. Any attempt to appraise the work of Home Missions in these normally English-speaking communities (except as it may concern itself with the detailed problems of missionary administration) is necessarily an appraisal of the whole program of the church.

We have already mentioned that there are marked regional differences in the proportion of total population enrolled in church membership with the south showing the highest ratio and the west, in general, the lowest. This fact may be analyzed more closely. There are nine states which in 1926 had 65 per cent or over of their adult population in the membership of some church. In four of these (Massachusetts, Connecticut, Rhode Island and Louisiana) from half to three-fourths of the total number of church members are Roman Catholics. In the first three is seen the influence of the fact that these are industrial states with large foreign populations. In the last named there is seen the result of early French influence. In four other states, (North Carolina, South Carolina, Alabama and Mississippi) over nine-tenths of the membership is Protestant. Here is evidence of the fact that the South continues to be the great stronghold of the Protestant Church. In one state, Utah, over nine-tenths of the members are Mormons.

Twelve states have from 55 to 65 per cent of their adult population included in church membership. Five of these in the south (Virginia, Kentucky, Tennessee, Georgia and Texas) are overwhelmingly Protestant. Four others (Pennsylvania, Maryland, Wisconsin and North Dakota) have a majority of Protestants. Three (New York, New Jersey and New Mexico) have a large majority of non-Protestants, Roman Catholic and, in the first two instances, Jews. In New York and New Jersey again we see the effect of a large foreign population. In New Mexico we see the continuing Spanish influence.

The next group with from 45 to 55 per cent of their population in the membership includes a solid block of ten states in the middle west, Delaware and Florida in the south, and Vermont and New Hampshire in New England. In all of these states except Vermont and New Hampshire a majority of the members are Protestants. In Arkansas the proportion of Protestants is

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over 90 per cent and in Florida, Kansas, Nebraska, Iowa and Indiana it is over 70 per cent.

The next group of eight states with from 35 to 45 per cent of their population in church membership are widely scattered. They include Maine in the extreme east, West Virginia in the south, Michigan in the middle west, Oklahoma in the southwest and Colorado, Arizona, Idaho and California in the west. Of these, West Virginia and Oklahoma are largely Protestant. Arizona, in which the Spanish influence has been strong, is largely Catholic. Idaho is more than half Mormon. Of the other four, Michigan and Colorado are over half Protestant while California and Maine are slightly under half Protestant.

The five remaining states, each with less than 35 per cent of adult population in church membership, are all in the far west. Four of these, Washington, Oregon, Montana and Wyoming are predominantly Protestant. The fifth, Nevada, is predominantly non-Protestant, that is, Roman Catholic and Mormon.

Certain generalizations may be made. The strength of Roman Catholicism is strongly influenced by the proportion of the total population of recent foreign origin and from Catholic countries. Protestantism is strongest in all areas where the native stock predominates, or where the foreign stock is from the Germanic and Scandinavian countries. An exception to this is the area in which the Mormon Church is dominant, centering about Utah.

The ratio of Sunday school membership to child population shows somewhat similar variations, the Sunday school memberships generally being somewhat smaller than the church memberships. Dr. Fry has made a computation of Sunday school membership in relation to the population under 19 years of age. While this is not entirely satisfactory, since an undetermined portion of Sunday school membership is admittedly over nineteen years of age, it provides a convenient index of relative strength. In general, where the Roman Catholic Church is strong the showing as to Sunday school enrollment is poor. This is primarily because of the general shift of emphasis in the Roman Catholic Church from the Sunday school to the parochial school. Thus in all of the New England states and in the Middle Atlantic states, except Pennsylvania, the ratio of Sunday school members to population under nineteen is less than 40 per cent. All of the southern states (including the South Atlantic, East South Central and West South Central) with the exception of Georgia, Louisiana and Oklahoma show a ratio of over 40 per cent, eight of these seventeen states having a ratio of over 50 per cent. Louisiana again shows the Roman Catholic influence while Oklahoma is a newer state in which the churches are not so well established. All of the middle western states (including the East North Central region) show a ratio of over 40 per cent with the exception of Minnesota, North Dakota and Wisconsin. In each

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of these states the Lutheran influence is strong and the Lutheran churches emphasize the parochial school. All of the states in the Mountain region, with the exception of Colorado and Utah, have a ratio of less than 40 per cent. The three Pacific states have ratios of over 40 per cent. Here again the comparative weakness of the church program in the Mountain states of the west is in evidence. The Sunday school statistics, however, hold up fairly well in comparison with the church membership figures probably because of the very general emphasis on the work of Sunday School Missions throughout this area.

There are striking regional differences in the average number of members per congregation as will appear from the following table. (The figures for this and other tables in this portion of the report are taken from Dr. Fry's "The United States Looks at its Churches.")

TABLE 17. AVERAGE MEMBERSHIP PER CHURCH, BY DIVISIONS

	Average Number of Members per Church		
	Large Cities	Small Cities	Rural Districts
EASTERN			
New England	859	397	142
Middle Atlantic	803	393	125
MIDDLE WEST			
E. North Central	571	286	110
W. North Central	483	239	103
SOUTH			
So. Atlantic	410	213	94
E. South Central	384	199	86
W. South Central	421	213	84
WESTERN			
Mountain	414	250	106
Pacific	404	213	87

Two things are apparent from the above figures. One is the more secure establishment of the church in the east and middle west as compared with the far west. The other is the strong tendency in the south to sub-divide the churches into small units with a rather intense emphasis upon denominational differences.

It has frequently been observed that a tendency to multiply the number of churches in proportion to population has carried with it the necessity, for financial reasons, of combining these churches giving to one minister the care of two or more. This has been a characteristic method of church work, particularly in the middle west and south, where the tradition of a resident pastor serving a single parish has never been established in the rural districts.

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This is reflected in the regional differences in the relative number of ministers to churches. For the United States as a whole, approximately one-half of all churches have each the full time of a minister. Appreciably large numbers of churches are in circuits of two, three, or four churches each, while a smaller number are in circuits of five or more. The proportion of all churches reported as having the full time of a minister is shown regionally in the following table.

TABLE 18. PROPORTION OF CHURCHES WITH FULL TIME OF MINISTER, BY DIVISIONS

	% of all Churches having Full Time of a Minister
EASTERN	
New England	72.9
Middle Atlantic	61.1
MIDDLE WEST	
E. North Central	56.7
W. North Central	55.7
SOUTH	
So. Atlantic	38.1
E. South Central	40.5
W. South Central	51.6
WESTERN	
Mountain	45.7
Pacific	68.8

It is not possible to generalize as to the state of the church for all sections of the country. Racial and cultural factors have an obvious influence. The stability and homogeneity of the population and the general stability of community life are factors of great influence. The church shows to the least advantage in the sections with the highest degree of social and community instability and with the greatest transience of population. The rate of increase or decrease of the population enters into the situation. Communities with a growing population are likely to show a growing church membership. Those with a declining population are likely to show weakened churches. These and many other factors make generalizations difficult, and unreliable. We may put in evidence here brief summaries of surveys made in three fairly representative areas which show something of the adequacy of churching. These are the predominantly rural state of Maine, many parts of which have had population losses, the state of Pennsylvania, combining urban and industrial development with a substantial agriculture, and the comparatively new state of Oklahoma.

1. *Pennsylvania.* An Every Community Survey has been com-

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pleted to date in 20 typical counties with a total of 2,017 churches. 539 of these are in cities of over 10,000 populations; 222 are in towns of from 2,500 to 10,000; 568 are in villages of from 250 to 2,500; and 688 are in hamlets or in the open country. These churches have an aggregate membership of 476,000 or an average membership per church of 236. They maintain 2,002 Sunday schools with a total membership of 431,000 or an average of 215 per school.

Most sections of these counties are from the Protestant point of view pronouncedly over-churched. This is not true of all the suburban and industrial sections or of a few of the larger towns, but is especially true of the small towns and villages and the rural districts. One of the first evidences of this over-churching is in the size of the individual congregations. Practically one-third of the churches in the open country and in small hamlets have less than 50 members each, while another third have less than 100 members each. A considerable proportion of the village churches also have a membership too small for the most effective results. This forces the combination of churches in large circuits and makes it impossible for them to provide adequate equipment or adequate operating budgets. The average membership of all of the country churches is only 113 and of all of the village churches only 194, whereas the average for the town churches is 310 and for the city churches 409. There is a similar discrepancy in the average size of Sunday schools.

One of the clearest evidences of the effects of this multiplication of churches is seen in relation to the provision of pastoral service for the churches. Most of the city and town churches have resident pastors and more than three-fourths of them have the full time of a minister. Only 62 per cent of the village churches and only 19 per cent of the hamlet and country churches have resident pastors. The burdening of ministers with large and unwieldy circuits is most clearly seen in the country and hamlet churches. Only one-fifth of such churches have the full time of a minister while another fifth have half time. More than one-fourth of the country and hamlet churches have a fourth of a minister's time or less while about one-eighth of the entire number are without a minister. Circuits of five and six churches are not uncommon. There are many instances of townships having five or six or more churches, no one of which has a resident minister.

The degree of over-churching may be illustrated by 150 smaller townships with an aggregate population of 178,000 which have in them 798 Protestant churches or one for every 223 persons. There are 55 villages of under 1,000 population each, with an aggregate population of just over 20,000, which have in them 182 Protestant churches or one for every 112 persons.

Having thus emphasized the degree of over-churching, particularly as it affects the agricultural sections, it is important to

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emphasize that there are nevertheless many strong and substantial churches and that the total membership in proportion to population in most sections of the state compares very favorably with any other similar areas of the United States. It is also important to emphasize that there is still in these counties an important problem of Protestant church extension where the growth of population or the change in the character of the population has been such as to render existing church facilities quite inadequate.

2. *Oklahoma.* The church population of Oklahoma is overwhelmingly Protestant, less 3 per cent of the total membership being in non-Protestant bodies. More than three-fourths of the total population are outside of the membership of any church. Twenty-seven counties in the state show less than one-fifth of their total population in the church membership while only eleven counties show one-third or more. However, during the last ten years the Protestant church membership has grown at a considerably more rapid rate than the population. This growth has been greatest in the counties which include urban centers and has been smallest in the strictly rural counties. Thirteen counties of the state show a net decrease in church membership in ten years while ten counties show an increase of less than 10 per cent. On the other hand seventeen counties show an increase in membership of over 50 per cent. The rural sections of the state as a whole are characterized by the large number of small churches. For the entire state the average membership per Protestant church is only 104. In all the rural counties of the state the average is only 69 members per church. In seventeen counties which were surveyed, one-sixth of the churches had each less than twenty-five members. Sixty per cent of all the rural churches studied have less than 50 members.

In the relation of the number of churches to the number of available ministers Oklahoma occupies a place somewhat between the old south and the north and middle west. It has more ministers proportionately than the south and fewer than the other sections. Sixty per cent of the ministers in the counties surveyed serve each two churches or more. Seventy-three per cent of the rural churches have non-resident ministers or are without ministerial supply. Something more than half of the churches have not more than one-third of the time of a minister. Only eight per cent of the rural churches have full time resident ministers.

Out of 194 townships studied 44 had no organized church within their boundaries or reasonably accessible. In these townships about 27,000 people in the aggregate were without local religious organizations. Forty-eight other townships should be considered as adequately churchied although in many instances the churches needed much more energetic promotion than they have received. In 102 townships there appeared to be a problem

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of adjustment. Many of these towns were clearly over-churched. These seventeen counties contained ninety recently abandoned churches.

The most striking weaknesses of the church situation in these counties might be set down as follows: First, the unevenness of evangelization. Second, the general prevalence of the small church too weak to maintain a full time resident ministry or to develop an adequate program. Third, the lack of a constructive and co-ordinated extension policy. This is evidenced by the duplication of efforts in certain places and the entire neglect of other adjacent sections, by the inability of the churches to take advantage of present opportunities to cooperate with the public schools and by the faulty distribution of ministers' time and effort. Fourth, generally inadequate church equipment. Outside of the villages, to a very considerable extent religious work is carried on in school houses or public halls. Fifth, lack of cooperation between town and country in the development of a religious program. Sixth, lack of interdenominational cooperation.

3. *Maine.* The Every Community Survey of Maine covered the entire state exclusive of cities over 5,000 population. The total membership reported for the 845 active Protestant churches is 42,841. This is 10.2 per cent of the total population of the towns in which these churches are located. Inasmuch as 7 per cent of the population is resident in towns where there are no Protestant churches, it is obvious that the resident Protestant membership constitutes less than one-tenth of the total population of rural Maine. Generally speaking, the larger towns and the more accessible sections of the state have proportionately the largest church membership.

The most striking feature of the church situation and the one which should give rise to the gravest concern is the very large number of churches and Sunday schools with extremely small memberships. This is most marked in the towns with populations of less than 1,000. Here over one-half of the churches and over one-third of the Sunday schools have less than 25 members each, a negligible proportion of churches and Sunday schools having over 100 members. For the entire territory studied 38.1 per cent of the churches and 21 per cent of the Sunday schools have 25 members or less while only 15.5 per cent of the churches and 21 per cent of the Sunday schools have over 100 members.

Figures are available for 688 churches as to the amount of money which is raised locally for current church support. This aggregate amount is \$988,724 per annum, or an average of \$1,437 per church. In the smaller towns the average is \$728 per church, contrasted with \$2,884 in the towns of over 2,500 population. One-third of all the churches raise less than \$500 per year. Only about one-fifth of the churches raise in excess of \$2,000. per year.

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Four hundred eighty-five communities were classified as to adequacy of churching. In 13 of these, the population is practically 100 per cent Roman Catholic and well cared for by that church. There are no Protestant churches in these towns and no likelihood of any being established.

One hundred thirty-one towns, with an aggregate population of 38,000, were classified as inadequately churched. In almost all cases the permanent populations in these towns are small, although many of them have large summer populations. In no instance does the population exceed 1,000 and the average is less than 300. The only Protestant churches in these towns are weak and comparatively inactive. Most of them function for only a small part of the year, if at all.

One hundred eighty-eight towns were classified as adequately churched. Probably this statement should be qualified to read that the churching is adequate under existing circumstances. Many of these towns are on the border line between this group and the previous group. They are placed here simply on the ground that it is difficult to see how a more satisfactory program of religious work could be maintained in them at the present time. Some of these are towns with small populations where active church work is not maintained throughout the year. Others, however, are towns with good going programs of all-year work. These towns have an aggregate population of about 150,000 and have in them a total of 313 churches and missions or one for every 479 persons.

One hundred fifty-three towns were classified as needing adjustment. Some of these towns are clearly and unmistakably over-churched and the churches are in a situation which is frankly competitive. In other cases the individual churches may perhaps all be needed because of the character of the topography or the way in which the population is distributed. In these cases it is considered that the relation of the churches to each other calls for adjustment as regards their cooperation in the development of a program for the entire area and in the distribution of their ministers' time. These are, generally speaking, the larger towns in the state and have in them the strongest churches. The aggregate population of the 153 towns is approximately 243,000 and the total number of churches and missions is 622 or one for every 390 persons.

"Hinterlands"

Almost every state in the union includes somewhere within its borders an area of greater or less extent, characterized by low population density, by low productivity, by the depletion of population, by isolation and by general retardation. In the mountain states of the west there are extensive areas of this sort. The Southern Mountains have these same characteristics. In New England and in the east generally, and to a certain extent else-

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where, many such areas are being transformed into playground or resort areas or have been set aside as national or state parks or forest reserves. Increasing attention is being given by federal and state agencies to the possibility of withdrawing from agricultural uses lands of low productivity, especially those which have great scenic beauty. These marginal areas, however, are in extent far beyond the possibilities of any such development. They support a population which aggregates many millions and present every state in the union with a problem of retardation. Temporarily, at least, during the depression such areas have an increasing population, as large numbers of unemployed workers in cities and towns have turned to so-called 'subsistence' farming.

The most extensive study of the religious aspects of this situation is that made for the Institute of Social and Religious Research by Miss Elizabeth R. Hooker and published under the title "Hinterlands of the Church." For the purposes of this study Miss Hooker took selected communities representing six types of territory. These include on the east what she refers to as the Old Hilly Area, characteristic of northern New England and New York, and on the west, sections within the range of the Rocky Mountains. Between these extremes, samples were chosen of the old level areas as in the Ohio River Valley, of the cut-over lands of Michigan and Wisconsin, of the dry-farming area and of the grazing area. These different types of territory were all characterized by isolation, by poverty and by the sparsity of population. In all except the old hilly area and the old level area community life was in a very early stage of development. Religious conditions in such retarded sections vary according to the locality. The churches generally are poorly maintained and the ratio of church membership to population is low. In general, the religious problem is akin to that of the more impoverished rural sections throughout the nation. A helpful religious approach calls for cooperative effort on the part of all churches located in or adjacent to such local areas. Town and city churches and, indeed, all strong functioning churches wherever located, should explore their own "Hinterlands." Very many churches will find upon examination that there are nearby neighborhoods quite unserved and that they need to expand their respective areas of ministry. There should be a cooperative approach by all of the churches within a given town or city or by the churches of a county to the study of this problem and to the working out of a comprehensive program. There is an important place, too, for the consideration of these neglected sections in a state-wide effort to readjust missionary programs. All denominations should study the possibilities of a further extension of the Larger Parish method as a means of providing better church programs to communities which cannot develop them unaided. Helpful experiments along this line have been made in many places.

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THE AMERICAN CITY

In the adaptation of programs of religious and social work to the needs of different types of communities, the most broadly significant distinction to be made is that between the city and the rural or 'town and country' areas. The difference is much more than a contrast between concentrated and dispersed populations, or between an industrial and an agricultural economy, or between different racial compositions of population. The city and the country represent fundamental differences in social mechanism; they are different ways of living which inevitably both attract and create different ways of thinking, different points of view. As fields of religious work they confront the churches and missionary agencies with problems different in form and circumstance and calling for programs different in emphasis, method and organization.

Growth of American Cities

The growth of American cities began in a marked way about 1880. Since that date the percentage of the total population living in cities has about doubled. In 1800 there were only six cities in the United States of 8,000 population or over; a century later there were 778. In 1890, a generation ago, when the automobile was an innovation there were 26 cities in this country with a population of more than 100,000. Today there are 56 cities with between 100,000 and 250,000; 24 cities with between 250,000 and 500,000; 13 cities with over 500,000. Nearly half of the entire population of the United States is contained within these 93 cities. "Machine made" is stamped on the American city. The meaning of the Machine Age to city growth is strikingly illustrated in Detroit. In 1890 Detroit had a population of 200,000. In 1930 with its suburbs it had a population of two million. In the same period Los Angeles grew from a city of 50,000 to a metropolitan center of 2,300,000.

The mere size of the cities is significant. When the population of the cities passed that of the country something happened in the United States, the full significance of which the country has not yet adequately sensed. The American city got its growth from three sources; the influx from the rural areas, the influx of foreign immigration that continued until after the World War, and from natural increases. The mixture of peoples in these rapidly growing communities, together with the industrial and social changes that have come within recent years, have brought about an urban situation that is challenging the whole of American civilization and presenting to the Church her most difficult problems.

The Committee on Social Trends has given us a searching anal-

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ysis of the changing character of the American city.* It says: "We are coming to think of the city not only as an agglomeration of people but as a way of living, with an influence extending far beyond its own borders. . . . The city of former days is really being replaced by a new entity, the *metropolitan community*, with a distribution of population shading off from extreme congestion to a relative sparseness, yet with some uniformity of character. . . . It cannot be too strongly emphasized that the modern metropolitan community, is practically a new social and economic entity, comparable in some respects with the city state of ancient and medieval times, but in other respects unprecedented. The metropolitan region is the child of modern facilities for transportation and communication."**

The new American metropolis is not only becoming surrounded by a number of satellite communities, forming "the metropolitan constellation," but they are becoming what Social Trends has termed "regionally conscious." "Practically every city of more than 50,000 inhabitants has sought to delimit the territory which it considers belongs to it by virtue of proximity and functional relationship." "Large cities throughout the nation are gradually maturing in their commercial and industrial structure, in other words, they are 'coming of age.' As frontier conditions pass there is a tendency for each metropolitan area to become more nearly complete in its economic and institutional structure."

Since the Civil War period, and notably since the passing of the Frontier, the city has felt the impact of great social forces. Among these forces we mention the development of means of public communication. This process began with the opening of the Erie Canal in 1825. Let the Erie Canal be a symbol of what steamboats, railroads, improved mail service, the telegraph, the telephone, and later the automobile, the radio and the aeroplane, have all done for the growth of cities and especially for their radiating influence throughout America and the world. These means of communication have meant a quickening of the tempo of the pulse of the city.

Metropolitan centers have become ganglia in the nerve system of the nation. These means of communication have stimulated the growth of cities and added tremendously to the reach of their influence, but they have also broken down community barriers and weakened community life and have tremendously affected the influence of the parish or neighborhood church. Now the Church must compete with a world culture.

Means of communication made industry and commerce possible. From about 1860 industry began to compete with agriculture. True, under the influence of Alexander Hamilton textile mills sprang up as early as 1800, but the shift from agriculture

* Recent Social Trends, Vol. I, Chapter IX, p. 443 ff.

** Opp. Cit., p. 444.

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to industry did not begin seriously till 1860. By 1880 less than one-half the workers of America were engaged in agriculture, but by 1920 the number had dropped to one-fourth.

Industry, up to the World War, created an ever-increasing demand for labor. Since the wide open swing of the gates of industry in the '70s, and the opening of the flood gates of immigration in the '90s, there has been a radical shift in population. This has been in part a shift in direction from the rural areas toward the cities, and, in part, a shift in type. The wholesale change in racial stock has profoundly altered the psychology of our urban life and is therefore of the deepest significance to the urban church.

What other civilization within the span of a single human life, has undergone such radical change as that involved in the breaking down of provincialism through the emergence of mediums of world communication; the displacement of agriculture as a primary source of livelihood by the sudden emergence of industry and commerce, without a proper body of either legal or ethical restraints or religious incentives; the shifting of racial and political background, together with the unprecedented impact of new peoples—all tremendously complicated by the moral ravages of war.

What wonder then that the Church, which feels that it has something to say of human relations, should find itself in temporary maladjustment?

City Life and Thought *

The modern city is regarded as the advance guard of civilization. In it converge and focus all the problems of our changing social order. The economic and political struggles are but two phases of the social conflict and struggle that is taking place. In this mad milling of concentrated humanity are individual human beings striving to maintain and develop an effective and individually characteristic personality—individuals struggling for self-realization.

The city of the present day reflects the dawn of a new social economic order. During the past century and almost within a generation the time and space relations of men and things have been fundamentally and irrevocably changed. Ever since the dawn of history, man has lived in a world where light traveled fast and far but where sound traveled slowly and was soon lost in space. Today sound, riding on waves of light, travels with the rapidity of lightning and to the ultimate parts of the earth. Communication is revolutionizing all our human relations. Locomotion has changed almost as rapidly as communication and hundreds of great international conferences assemble every year,

* This discussion adapted from an address, delivered at the Chicago Conference on "The Church and the City in the Present Crisis," by Professor Herbert N. Shenton of Syracuse University.

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erstwhile strangers are become neighbors and distance no longer is an appalling separation from friends nor is it a guarantee of safety from aggressors. Add to this the fact that for the first time in human history, procreation is being separated as a voluntary act from the instinctive satisfaction of sex appetite. These three fundamental changes are forcing a world-wide readjustment of all human relations. These facts, the revelations subsequent to the World War, our world-wide economic depression, the findings of our relatively new social sciences all indicate the emergence of an era characterized by a knowledge of world-wide interaction and interdependence. Included in this are the problems of unprecedented leisure and the social-economic adjustments made necessary by technological progress. In no place does the incidence of readjustment strike with more telling effect than on the masses of the city dwellers throughout the world.

It is but a few years since men were personally responsible for what they did and said. Business was a personal venture, partnerships were personal relations, trade was between persons familiar with each other's personal habits, credit was extended on the basis of personal character, civic responsibilities were entrusted to persons known to their constituency. Life was highly personalized. Individuals, good or bad, were personally responsible for their acts. This did not mean that virtue was supreme or that virtuous personalities received their due reward. Then as ever, the egoistic and the self-centered, the unscrupulous and the diabolical persons had their innings. But, there was not the freedom from personal responsibility that now is so widespread. The menace of our city controlled culture is the menace of irresponsibility. City life lends itself to the growth of *irresponsible living*. In the days of our colonial life and in the days of our frontier expansion the relationships of men—especially those with whom they did most of their business—were *intimate and personal*.

The city has always been and continues to be the rendezvous of strangers. Human relations become less intimate, less personal and more superficial. Reputation becomes more effective than character. Man, ever prone to become an actor in the presence of his fellows, finds new advantages in increasing this role of pretense. Non-intimate associations put a premium on costume, the "smoothness" often styled urbanity, clever and unique techniques of speech and deportment. The city offers unprecedented rewards in every walk of life to the *actor*. It is filled with men most of whose lives is spent in acting the various roles that bring the recognition and privileges which they desire. The minister in the city may himself become in this and in other ways urban minded. The frequent meeting of strangers, many superficial acquaintances, the routine of administration all may combine to force him at times into a role of professionalism. He is

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all too frequently regarded as a professional at best, even when he is not so. If he falls into a role he is, of course, of little help to the other actors. The temptation to play the role, successfully resisted, may make him exceptionally useful to others similarly tried.

All of this might have happened if our cities had become merely great aggregations of people who knew little about each other. But at least two other major social phenomena reach their maximum of influence and effectiveness in our city life. First, the city, especially in this country, has become the meeting place of the cultures of the world, with an inevitable ascendancy of a realistic philosophy of relativity. Second, the city is the development and the control center of the new era of interdependence and in consequence of highly institutionalized living. What has the church to offer to the urban minded who insist on a realistic philosophy of relativity? Jesus Christ dealt very directly with concrete social situations and in so doing ran counter to many of the specific sanctions and taboos current in the religious traditions of his day and generation. He faced reality when he discussed the matter of behavior on the Sabbath, when he portrayed religious piety on the Jericho road, when he talked to the women at the well—in fact at every turn of his life. His query was never is to what is conventionally, traditionally or institutionally approved. In every concrete situation his question was as to which was the *better* way to act, what would bring to men the largest possibilities of life. Can the church enable men struggling in the midst of a swirling turbulence of cultures, and baffled by a complex and changing social order, to see and realize the fundamental situations of their collective life, and to recognize the better ways of meeting them and in so doing to discover a basic ethic and a guiding and integrating principle for the realization of the best that is potential in their individual lives? Can it and will it evoke a sustained search for the better ways of doing things and a sustained and conscientious support of movements and leadership for human betterment?

Has Christianity a gospel for an interdependent social order? The answer is "yes." The age-long question "Am I my brother's keeper?" is no longer a theme for dialectics. One thing is certain, my brother is my keeper. An Oriental dispute over Manchuria sends a tremor through the international relations of the world. Every communistic or fascistic experiment across the seas sends emotional waves into the social life of the world. Agrarian activities in remote states register their influence in metropolitan areas. Never was mankind more keenly aware of their interdependence. But all of this should be the great opportunity, the "fulness of time" for a religion based on service, on consideration for the other man, good will among and toward

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mankind. The very essence of Christianity lies in the interdependence of our life.

But here is a different query. If our social-economic interdependence is institutionalized and Christianity is institutionalized, are the institutions of Christianity so interlocked with the other institutions of our social-economic order as to constrain the Christian Church in its effective revelation of Christianity?

At best human personality is a bundle of behavior habits, dispositions and tendencies including various and variant contradictions and oppositions. Only a small part of our potential self or selves ever emerges into a conscious personality. The circumstances under which men live and work have much to do not only with determining habits but also in determining which of these will emerge into the conscious personality. We are told that our conscious personality integrates around our customary behavior. Circumstances and custom may call forth no other integrating cores than are implicit in such stereotypes as hard-boiled banker, keen bargainer, strenuous salesman, smooth politician or big boss. In the city where the functions of life tend to be segregated and institutionalized, men easily develop several integrations of personality each around a particular cluster of activities. Sometimes nothing unites these minor activities except the mere chains of circumstances implicit in the routine life of the individual and involved in the systematized and interlocking routine of vast social organizations.

Not only is almost everything scheduled but almost everything is part of a system. Even a school teacher must fit into the system. Standardization of the human units and easy interchangeability are of highest importance. The mood of the system is not self expression but conventionalism. The system teaches its employees to ask for and to depend upon formulae, programs, recipes and stereotypes. Promotion and preferment come from following well outlined behavior patterns. The system offers little opportunity for self-realization—success comes from cheerful but not too critical following of the plan laid out by some one else.

The city is crowded with specialists. These specialists have learned to do one thing or several things well. Their lives are disproportionately devoted to one phase of activity and in a sense are thus abnormal. The specializations tend to make for consciousness of difference rather than consciousness of kind. The city is the last word in specialization. It is one of the many urban phenomena that tend to fractionalize life and experience and to make it difficult for the individual to have a sense of himself as a whole.

What can resolve the inevitable partial scissions of the ego; what can evoke into consciousness the latent experiences; what can release the latent reserve of potentialities better than a com-

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prehensive, dynamic philosophy of life? The urban minded are "torn within" by the conflicts without. Distracted men hectically struggle for some sense of integrity and self-realization in urban communities where loyalties and allegiances to monster social institutions seem to pull and strain in different directions. Individual personality is on a rack torn asunder by contending organized allegiances. Men in such experience want to be shown how. They want to have raised before them exemplary lives of noble purpose that have been able to pull themselves together because of the faith that is within them.

Psychologists are warning us on every hand of the menace of insecurity. The city mind is teeming with a sense of both economic and social insecurity, now as never before. Economic insecurity, fears of unemployment, fears of pauperization, fears of a dependent old age, fears of sickness or disabling injury with no economic reserve, such fears break down his self reliance, fill him with a sense of futility and are causing him to crack up mentally and frequently to take his own life. A recent statement of insurance companies set forth the heavy load being thrown upon them by suicides.

Social insecurity often adds to economic insecurity. The city is full of friendless folk. Life long friendships are amazingly stabilizing. In times of crises they are tremendously supporting and tend to carry men through. The city dweller, even though he be rich in acquaintances, is often poor in tested and tried friendships. Even in our church congregations the turnover is often so rapid that friendships among members for more than a decade are exceptional.

The socially and economically insecure man cannot easily gain confidence in himself and is afraid to take any chances or to accept any unnecessary responsibility. He is a slave of circumstances, forced to play safe. Not only are his actions restrained, but he may even be restrained from uttering an opinion, joining a fellowship or casting a ballot lest in so doing he cut his last thread of security.

The people of the city are clock-minded. The day is begun with an alarm clock, business begins with punching a time clock, the luncheon respite is scheduled in minutes and theatres hesitate to begin ten minutes before or after eight-forty. Delays are aggravating, activities that are off schedule tend to be discredited. The Sunday schedule and services of worship are no exception. The demand is for a church program for clock-minded congregations.

There is little room for spontaneity in the lives of clock-minded and schedule-minded folk. In the schools the student may be required to be mathematically-minded at nine o'clock, geographically-minded at ten, and literary or historically-minded at eleven. The most obviously integrating factor is the schedule.

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The prophet must prophesy on schedule and within the allotted minutes, the sacraments and priestly functions are forced to yield to schedule and time saving devices, pastoral functions fall into office hours, and even the moments for reflective, creative thought are forced into the interstices of a schedule. It has been said that "order is heaven's first law." But there is no certainty that clock order is heaven's first law. However, the speeded activities of the complex life of city dwellers insist on schedule, so, at least within limits, schedules must be the order of the day.

But there is something pathetic about the man whose activities are like beads strung arbitrarily on a string of schedule. The helplessness and consternation of the man whose string of schedule breaks or becomes tangled is most revealing. All too often he stands or wanders idly and dismayed until some person, some organization, or some set of circumstances furnishes him with a new schedule. He must be told what to do, when to do it, and how. Even in his church life he waits for assignments, directions, formulae, printed instructions, helps and recipes. This is the mood of much of our urbanized life. Only occasionally does the dominant purpose of a thoroughly integrated life compel a program consistent with self-expression and self-realization. The market places of the city are crowded even in times of prosperity with men who stand idle and ineffective waiting for someone to tell them what to do and when and how to do it. If technological improvements bring more leisure there will be an even greater demand for guidance and inspiration.

Space limitations forbid that we should further elaborate the folkways and customs of city life which operate to make self-realization increasingly difficult. There is the anonymity which registers itself in the use of numbers instead of names; the constant parade of totally unknown people that dulls the sense of human relations; the transient abode which knows no fixed place as home; the demand for present satisfactions without regard to mortgages on the future that must be paid by citizens as yet unborn; the strenuous tempo; the enervating and distracting noises and sounds, and the ever present emotional headlines, the constant glimpses into extremes of poverty and affluence, and a host of other things which are ever present in city life. Then too, all the extreme impingements of our present economic system center in city life. Here are found the evicted and homeless, great numbers who must choose between charity, a government dole, or a more or less insincere fiction of government employment. Here it is that relief work becomes most routine and inconsiderate of human values. Here in the city disillusionment and frustration now reach new depths and look into longer vistas than have been known for many generations.

In what way can the church help these city dwellers to a more complete self-realization? Two approaches must ever be kept

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in mind. One is the direct and personal approach which will help men to pull themselves together, to bring into consciousness around a central common purpose such hope and faith and good will as they can. In these days the church can help them to find at least the maximum of such satisfactions of life as do not lie in meat and bread. New and unprecedented demands fall upon the pastorate. Reorganizations, including specialization of function, are necessary in the pastoral staff of the church. A more thorough and better planned readaptation of the church pastoral functions with the personnel, mental hygiene and social welfare activities of the community is imperative, but this expansion and elaboration of pastoral care for the individual and the family is not all. The ministry must reveal a sound philosophy of collective life. It must fearlessly set forth the principles of service; it must foster intelligent, conscientious, dynamic public opinion; it must rally support behind those who are sacrificially working for a better way of life; it should furnish vision to potential leaders, and hold up the hands of those who dare to venture in finding new and better ways of living and working together.

The Urban Task of Home Missions

Except for a case study of Ardmore, Okla.,* the surveys of the five-year program did not touch cities of over 5,000 population. For factual data bearing upon the adequacy of urban home missions programs one is consequently dependent upon other objective studies, especially those of the Institute of Social and Religious Research. These studies were not limited to home missions.

However, to isolate urban home missions programs for consideration would not reflect the reality with which home missions has to do in cities, even if such isolation were possible. In the bookkeeping sense, of course, certain pieces of work could be identified because they are paid for by funds passing through national mission boards or local mission agencies. But it is particularly in cities that the distinction between home missions and the sum total of the collective action of denominations dwindles and all but disappears. For this there are two reasons. First, home mission administration, as specialized in city extension societies, is primarily in the hands of local ecclesiastical units dominated by the great urban churches.** Second, the rapidity and magnitude

* By W. C. Hallenbeck of the Institute of Social and Religious Research.

** An exhaustive study of denominational city mission and church extension agencies made by W. C. Hallenbeck for the Institute of Social and Religious Research during the period of the five-year surveys, but as yet unpublished, establishes a definite trend through recent years toward the merging of ecclesiastical and missionary machinery in urban areas. This movement has been consummated in many places and is imminent in others. Economically speaking, ecclesiastical administration has frequently made itself a parasite upon missionary enterprise and imposed its cost upon missionary treasuries. A justification is found in the necessity of getting local ecclesiastical authority behind the execution of the missionary program in areas of

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of social changes characteristic of cities and the colossal cost of a religious enterprise commensurate with other urban institutions put all the churches in danger of need of assistance from missionary sources at some time, and many of the churches in such need at any given time. The inter-relatedness of missionary and ecclesiastical affairs is therefore profound and the two must be kept together in any adequate thinking or long-time planning.

Furthermore, actual judgments about organized religion in cities are habitually directed to the whole rather than to the part played by Home Missions as such. Thus the conference on "The Church and the City in the Present Crisis," held in Chicago, November 29-December 2, 1932, under the auspices of the Home Missions Councils as part of the Five-Year Program, voiced the widely held conviction that the church in the city has been inadequate. The findings of the conference declared that the church is "being most severely tested in urban fields" and "has failed to hold the attention and to meet the needs of large masses of city men."

When this charge of relative failure is analyzed, one discovers that failure of emphasis is meant rather than failure of organization. It is not Home Missions machinery or programs that is blamed, but the church's lack of intelligence with respect to its understanding of and adaptation to urban characteristics. A measure of the adequacy of present Home Missions programs in urban communities must consequently be found in the adequacy of the church as a whole, both as an agency of organized religion and as a bearer of religious meaning to the lives and hearts of men.

1. *Adequacy of the Agencies of Organized Religion in Cities*

Considering first the adequacy of the agencies of organized religion which it is the primary business of church extension to create, the question naturally presents itself in both the quantitative and the qualitative aspects.

Quantitatively speaking, the city has enough churches and to spare, while city transit facilities make churches easily accessible to the total population. This does not mean that a family of a given denomination will always find a church of its own sort within walking distance, just as it may not find work or recreation facilities within walking distance. But cities make religious institutions virtually accessible to all, the present urban distribution of one church per thousand adults in the population being far more rational and efficient than the rural distribution of a church to every 239 adults. Moreover, the tendency is to fewer and better city churches.

Qualitatively speaking, however, the city's plentiful equipment

concentrated religious strength as represented by the great city churches and at the same time of extreme religious weakness as represented in multitudes of feeble churches and poor and disorganized populations.

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of churches falls considerably short of adequacy. The majority of units are inefficient. They are over-small for the urban community, out of scale with other institutions, making the per capita cost disproportionately great. Again, the rapidity and intensity of urban change have generally not been adequately met by the urban church. Nearly the entire population of a modern city at any given time is living under conditions which eliminate Protestant churches of the standard type, or which deteriorate the majority of such churches, or which involve the heavy risk of experimentation. The churches of only a small fraction of the population at a given moment are enjoying a transient advantage by reason of urban expansion.

Of the numerous cities which have been intensively surveyed as a whole or by extensive sampling, none has conspicuously met the distinctive problems of the replacing of religious agencies in areas from which the old-line churches have been eliminated, or the realignment by amalgamation, change of location and program, etc., of the churches under deterioration, or the original placing and facilitation of churches in areas of experimentation. Moreover parochialism has frequently over-concentrated personnel and funds in areas of transient advantage and starved the religious interests of the rest of the city. In brief, none of the typical urban situations has been strategically handled by the church as a whole. Further, the typical program of the urban local church is habitually narrower than the range of missionary concern for the good life for urban communities as defined in this report. Finally, the church has been lacking in distinctive urban emphasis.

2. Adequacy of Urban Religious Emphasis

The Chicago conference was primarily dominated by the sense of the church's failure as the bearer of religious meanings to the lives of urban individuals and the urban community. It diagnosed the church's inadequacy as relating both to individuals and to society, and its findings proposed remedies in both fields.

The church was charged with failure to understand and appreciate the ways of thinking and experiencing life which are characteristic of city people. What these ways are was brilliantly portrayed by Prof. H. M. Shenton of Syracuse University in the address upon which we have already drawn in the discussion of city life and thought. The conference called upon the urban church to remedy its lack of understanding and rapport with the city mind by more competent and exact ministries to the individual. The findings on "The Relation to the Individual" are included in this section under "The Local City Church."

The second major concern of the Chicago conference was with remedies for the conspicuous evils of community life in cities. On the basis of recent revelations of the almost unbelievable power and menace of the underworld in Chicago and elsewhere,

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and the widespread and flagrant social injustice for which the nation is now so generally seeking a remedy, the conference diagnosed the needs of the city in familiar terms and called upon the church to exercise a more effective influence against crime and social injustice, and its Findings are stated in this section under "The Fight for a Righteous City."

3. *Means of Securing an Adequate Program of Organized Religion In Cities*

The Chicago conference called for a new Protestant church strategy based essentially upon interdenominational cooperation. The findings on "Protestant Church Strategy," included in this section under that heading, have direct bearing upon metropolitan home missions policy, both denominational and interdenominational. The Conference voiced its belief "that an adequate Protestant strategy must concern itself primarily with the vital needs of life in the city revealed in this Conference; that only as this concern registers itself in positive efforts to meet these needs in a comprehensive program will the other and more tangible adjustments among the denominations be made in the working out of a planned ecclesiastical order. . . . It may well be that the depression and the present crisis may force the churches to a more adequate strategy, but we are convinced that as the consolidation of two churches is always more effective when this consolidation is not simply the last resort of weakness, but the achievement of positive strength, so it is much more greatly to be desired that the positive passion of the Church's life to render the richest and most comprehensive service possible, would be the leading motive of a great and increasing cooperation in the Protestant churches, as this is in turn the deepest need of all the orders of life that the Church is commissioned to serve."

In most of the cities there are church federations and other interdenominational agencies of cooperation which are available to organize and direct such an integration of program and unification of strategy. That existing agencies are not more potent in this regard results from the fact that parochialism within denominations and denominationalism within interdenominational agencies often makes these agencies even more ineffective than they appear by means of their limited powers and narrow resources.

Moreover, the cooperative agencies rarely reflect the metropolitan whole from center to circumference as it is coming to be recognized in city and regional planning.

The 1931 survey of the Methodist Episcopal Church of Manhattan, the Bronx and Westchester* for example, amply demonstrated the failure of a great denomination to sense the unity and inter-relatedness of city and suburbs. The religious forces would do well to base their Home Missions administration frankly upon

* Methodist Episcopal Church City Planning Committee, 150 Fifth Ave., New York City.

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metropolitan district units as now defined by the 1930 U. S. Census and increasingly recognized by legislation and city planning and utilized by commerce and industry as a basis of urban development.

This review of the adequacy of present home missions programs in urban communities manifestly calls for the use of a higher order of religious intelligence than has hitherto dominated church affairs in cities. Neither successful practical business sense as applied to church promotion, nor conventional moral insight, is longer sufficient to meet the sudden changes, physical, social and ethical, of the terribly heterogeneous peoples who make up great cities and whose individual and group lives constitute their final religious problems. If there were to be a religious "brain trust," it would find its most profound, baffling and insistent tasks in this realm.

The Local City Church*

1. *In Relation to the Individual*

The Need for Personal Counselling. The conditions of urban life are recognized by this Conference as prolific causes of personality maladjustments. The stresses of the present crisis have greatly increased the difficulties of adjustment. There is great need for the Church to recover its ancient function in the cure of souls by providing an adequate ministry of personal counselling and of practical helpfulness.

Relation of Personal Counselling to Advocacy of Social Change. This ministry to disturbed and distressed individuals is not to be regarded as a substitute for, or as opposed to, the advocacy of social change. Not the least important service in aiding these distressed persons to keep their courage while they attempt to adjust themselves to changed circumstances will be rendered by giving them a sense of sharing, in the church, the life of a group which looks to the building of a more Christian society.

Significant Experiments. The various significant experiments now being made by churches in all parts of the country to apply the insights and techniques derived from the psychological and social sciences to aid disturbed and frustrated individuals achieve adequate adjustment and self-realization ought to be carefully studied by all churches. Life-adjustment clinics, cooperative programs with physicians, psychiatrists, mental hygienists, social case workers, etc., as well as the efforts of individual pastors to utilize the findings of these specialists in their counselling work, point to a new awareness of rich resources which may prove to be of untold value to the pastor in aiding persons achieve a satisfying adjustment. We would encourage pastors and experimentally-

* This discussion condensed from the Findings of the Chicago Conference on "The Church and the City in the Present Crisis."

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minded churches to explore the possibilities in this direction and to share their findings with other churches. In some places it may be desirable for a denomination to back a local church in such an undertaking; or for several denominations to cooperate in the maintenance of a well organized life-adjustment clinic. A few experiments of this sort report encouraging success. Whether or not a church shall establish a formal "Consultation Service," the therapeutic value of confession should be recognized. This service is a central function of the Christian minister. Only through confession to God, and to some understanding friend, can some persons gain release from intolerable burdens.

"Consultation Service" describes the agency which a church in most cases will wish to establish. Here, not only may the burdened soul confess to his sense of guilt, failure, weakness or inadequacy, but wise and friendly counselling may aid him to discover the precise cause of trouble, and to make such adjustments as will restore inner peace. In order to be effective for such service pastors should obtain the best possible training in those disciplines which give an understanding of personality problems. The cooperation of experts in other fields should sometimes be enlisted. Science should be joined to religion in the service of the human need.

Religion and Life Adjustment. While gratefully appropriating for pastoral counsel such insights and methods developed by specialists in other fields as are suitable, the pastor should not fail to recognize that his major resource is religion. Religion has always been the most significant of all agencies in aiding man to adjust himself to his world and to the problems of his life.

Importance of Personal Work for Preaching. Such a personal ministry to distraught individuals as is here suggested will give point and meaning to current preaching. The actual problems and needs of persons in his congregation will become known to the pastor, and his message will relate to these needs rather than to the discussion of abstract themes. Further, persons known to the pastor to be facing trouble, but too timid to come for personal consultation, may be encouraged to seek such help by pulpit messages which indicate interest in and concern about such problems as they face. Preaching which thus bases itself upon human need, and endeavors to bring men and women to seek the consolation and power of the Christian gospel, is evangelistic in the very best sense.

2. *In Relation to Group Life and the Social Order*

The Opportunity of the Hour. There is in many quarters a quickened and returning interest in religion and the Church, deriving in part from a sense of disillusionment and frustration. In such a time the calling of the Christian minister was never more compelling. It is the hour of opportunity for the churches to serve human life in the spirit and with the courage of Him

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whose name they bear. The opportunity offered by the pastorate of a local church is peculiarly satisfying. Here the pastor may give all that is in him in teaching and in personal service. He may anticipate in his congregation the brotherhood of the future. He may lead his congregation into cooperation with community and national movements, and into the world-wide implications of the Gospel. Supremely he may lead them into the cosmic fellowship of the Kingdom of God.

Immediate Measures. Widespread unemployment with its attendant distress lays upon the churches the immediate concern of mobilizing their resources along with those of our established agencies of relief, that none shall lack bread and shelter. The churches should impress upon the people at large that so long as unemployment remains general, as is likely to be the case under present industrial conditions, the nation must provide for those who cannot get work and assure their families resources for decent living whatever the cost.

Demand for Concreteness. In the presence of human want, in a period of conflict and crisis, with moral breakdown in individual and civil life, there is an insistent and an unescapable demand that the churches face the realities of this present world of which they are a part. They cannot content themselves with announcing Christian principles and ideals. They must point to and demonstrate ways in which these principles and ideals can be worked out in the terms of human relationships and the business of everyday living.

The Church as an Agency for Social Change. While the churches may not be called upon to lay down the blue-prints of a juster and more humanely serviceable economic order, they are under obligation to work for a cooperative society in which there will be the largest opportunity for the enrichment and growth of human personality. They will maintain a continuous moral analysis of the existing order, and provide the occasion under competent leadership for the discussion of concrete proposals for a new order, such as social insurance against unemployment, and comprehensive projects for a planned society. It is clear that if society is to follow the Christian principle and spirit in working for social change, the method used will be that of cooperative effort rather than class struggle. If people cannot, or will not, follow the Christian method they will inevitably follow the other, but with disastrous consequences. The churches should stand unflinching for the method of Christ. In doing so they will at least mitigate the dangers and hardships of catastrophic change.

A Basic Education. While the proposal is undramatic the solid work of the churches will be done through an ordered program of Christian social education beginning with the youngest children and continuing through adult life.

Adult Education. There is a particular need for adult edu-

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cation in and through the churches. The scientific analysis and criticism of the existing economic, political and social order by a highly competent leadership in the churches and outside, is out-leaping the present understanding and appreciation of the rank and the file of the churches. As constructive action must be supported in a democracy by such understanding and matured opinion, the churches must now engage in a process of Christian education with adults designed to relate their study and thinking to current situations and utilizing the wealth of material now made available.

The Implication of Fellowship. Having laid hold on the Christian ideal of fellowship as furnishing the organizing principle for a serviceable economic and social order, it is urgently important, in this present period of human distress, that the churches embody and practice fellowship within their own group life and as associated churches.

Outside Contacts. The churches must seek increasingly to establish contact with other agencies and movements working for the release and practical application of good will in the world. We urge that churches located among industrial workers, or having many unemployed in their fellowship, become centers for mutual help and support and for the organization of the unemployed for cooperative purchasing of necessities and for exchange of services and goods.

The Ultimate Fellowship. While under the pressure of the present crisis emphasis is laid on the service of the churches as instruments of social change, in their ministry of religion it is their deep obligation to give our time a vital and compelling sense of what is supremely worthful and to bring men into fellowship with God.

3. *In Relation to Family Life*

All are agreed that the home is the most fundamental and necessary social institution in our civilization. What of the strength and future of the home in the modern city? What are congested housing, lack of privacy, lack of sunshine and open fields, commercialized recreation, unemployment, high cost of living, graft in its many forms and the impersonal character of city life doing to the home? What power of resistance and adaptation is it showing? What can our city churches do to help young people to wholesome associations, to happy mating and to the founding of successful homes?

Business and civic life should minister to the family. We regret that commercialized recreation often exploits the interests of youth at the expense of family life and welfare. Organized vice and the traffic in drugs and intoxicants constitute a special menace and should be met by a far-reaching program of education. Civic and national life must be purged from corruption and de-

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voted to the building of a civilization based on loyalty and mutual cooperation.

The new leisure must be used constructively. We urge that families plan for leisure time together. Families must achieve closer relationships. Many problems arise from the lack of sympathy and understanding between parents and children.

The family is indispensable for moral strength and preservation of the best traditions. Because city life tends to break down the personality of the individual, the home is all the more needed as a means of fellowship and the restoring of inner strength. The church should study the causes of marriage failures and of the break-up of family life.

Churches ought to be organized as centers of fellowship. Considered from the point of view of encouraging marriage and strengthening the family under the stress of city life, we wish to emphasize the importance of developing our city churches as centers of friendship for youth, where young men and women may have normal associations under wholesome conditions.

Young people should be willing to begin simply. We believe that they should not unduly delay marriage for economic reasons but should begin their married life simply rather than to feel that they must begin where their parents left off, and we would encourage them to have children as soon as they can provide care for the mother and child.

Better preparation for marriage is necessary. Church groups everywhere should give attention to the more adequate preparation of their young people for marriage.

The place of religion in the home needs great attention. We note with satisfaction the large number of organizations which are studying the family and devising plans for a better directed family life.

Since the motion picture is so generally attended, and offers such opportunities for release from tensions and such broadened horizons, the church is vitally concerned in the improvement of pictures and in securing a social-minded management of neighborhood theatres. City churches, as with schools and colleges, may well consider installing equipment for showing both silent and talking pictures.

Protestant Church Strategy*

Any adequate strategy must begin with a realistic knowledge of the modern city and its highest welfare must be the main objective of church strategy. The modern city is a towering pyramid of vocational groups struggling for status, profit and power. Inside of every vocational group, and inside of all other groups

* Condensed from Findings of the Chicago Conference on "The Church and The City in the Present Crisis."

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is another struggle of those who are fighting for a larger good for all.

The strategy of the Protestant Church must concern itself first with the intangible matters of religion. Some churches are introvert, some are public-minded, some think in terms of a civilization. An inner spiritual strategy should blend these three, so that one communicates its spiritual good to the others.

To deal with the tangible matters that concern protestantism, each denomination within a city should have a Board of Strategy with power to initiate and carry through policies for the denomination within the area. In addition to this, there should be an Interdenominational Board of Strategy on which the cooperating Protestant denominations should be represented. This Board should be empowered not only to deal with matters of comity that are brought to it or to act in an advisory capacity in matters of dispute between denominations, but should have power to take the initiative in outlining plans and programs, looking toward a well planned church program for the city, and to see that these plans and programs are carried through. On these Boards of Strategy, the various economic groups should be represented.

The program should include:

(a) The occupation of those sections of the city where surplus income is concentrated.

(b) The occupation of the territory with least economic resources.

(c) The necessary readjustment in areas where there are a surplus of buildings and equipment.

(d) The creation of united institutions at the gateways where new groups enter the city, whether students, incoming young women, homeless men or racial groups.

(e) The relationship of the Church to the other institutions of society. We have no longer an ecclesiastically centered society. Into some kind of cooperating picture, church, seminary, school, welfare agency and civic institution must articulate.

(f) Unity in administration may advance from any one of three angles, the local community, the church forces of the city, or the national organizations of the denominations.

(g) Each denomination through a city society or other organization, should seek to secure adequate and flexible endowment funds in order to enable it to protect and assist the churches in territories with less economic resources and to build and maintain such other institutions as a well planned program might suggest.

(h) The time has come when the Protestant denominations should unite in maintaining institutional churches and welfare organizations in areas where the program of a single denomination would, of necessity, be inadequate.

(i) There is a wide and effective field for Christian service to

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be rendered by the Church in cooperation with many non-Church organizations, such as Boy Scout Movement, Girl Scout Movement, boys' and girls' clubs, Four H clubs, and other up-lift, character-building institutions and societies. The churches should give all possible cooperation to these organizations.

The Fight for a Righteous City *

In this conflict, the main line of attack for the Protestant Church must be the oldest line, the conversions of individuals, but it must examine the ideal to which it seeks to educate its converts as to whether it has the requisite social quality and outlook to be the basis of a regenerated city.

The basis of the corruption of our cities must be sought not in the politicians, the gangsters, the vicious orders of the underworld. It is the product of the failure of our established institutions. More directly it is the product of all units of "respectable" society who are intent on special privilege. For every hand of politician, racketeer, gangster that goes out to receive graft or bribe, there goes out another hand to provide the graft or bribe from someone who wants an advantage or special privilege in the easiest and safest way he can get it. Many of the owners of this second set of hands are in the churches. This condition roots further back in the weakness of the Church in establishing higher ideals of industrial, political, economic and social justice. There is no lack of formal statement of these ideals in church resolutions, or in the championship of them by distinguished leaders, both in the clergy and in the laity.

The Church must recognize its share of responsibility for the conditions that now exist and must accept its share of the burden for the regeneration of the city in its political and economic life. The Church must, at all cost, know the facts. In the large cities and in many of the small centers, there are fact-finding bodies that can gather reliable information and put it at the disposal of pastors and church leaders everywhere. On these facts, discussions and appropriate actions must be based. The people of our churches must be stimulated to participate more actively and intelligently in the political life of our communities, both attacking corruption and iniquity, and helping to build a sounder political structure and personnel.

Among the chief available means for establishing these higher ideals by the Protestant churches are:

(a) When facts are obtained, the pulpit must be used to disseminate these facts and to point out the ways in which men in public and in business life are acting contrary to the way of Christ. The guilty man in the pew must recognize the enormity of his sin.

*Condensed from Findings of the Chicago Conference on "The Church and the City in the Present Crisis."

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(b) Public hearings on the effects of unemployment, e.g., which will result in adequate reports such as that issued on "An Urban Famine" in Chicago.

(c) The use of forums in churches on a Christianized economic order. There is need of a closer contact of the churches in the areas of surplus income with the Christian institutions that are working in the areas where the effects of an inadequate Christian philosophy are most tragically evident.

(d) A re-examination of what Protestantism has stood for in its ideal of righteousness. There is also the need for a closer relationship between our educational organizations and our adult life.

(e) The urgency of the situation demands that the Protestant Board of Strategy seek cooperation with Roman Catholic and Jewish social agencies in the creation of a good citizenship league whose business it shall be to guide the churches in their effort to educate their people upon these economic and political problems, to create a civic conscience for righteousness in the city which will cause citizens to put the interests of the city above party.

In facing its common task, Protestantism must recognize the city as the vortex of the struggle for power. The Protestant Church must understand the nature of the struggle of the trader-manufacturing-money lending process that focuses in the city. It must understand the nature of the struggle of the traders with one another, with labor, and with the farmer.

The Church must condemn and help to destroy all unholy alliance between business, business racketeers, racketeering trade unions, and politicians, wherever such exist.

The spiritual power of the Church must be exerted—

(a) To disentangle itself from the evils of this economic struggle.

(b) To prevent the dictation of the victors in this struggle for power over its own life and teaching.

(c) To place in areas of deterioration, and in other locations of less financial strength, strong, capable leadership.

(d) To see that there is a continuous flow of life and money from the areas of financial strength to the areas less fortunate economically.

(e) To the strengthening of the legal restraints on Predatory Power.

(f) To the planning of a better social structure.

(g) To the sublimation of the struggle for power to the higher ideals of public service.

As a practical means toward this end, the churches might well plan for discussion groups, representative of churches of all classes, to study the church forces within and without metropolitan areas in relationship to the struggle for power that everywhere rages and is part of the national process.

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Finally we urge that the churches begin by disentangling themselves and their clergy from the evils of the system of special privilege by refusing to accept favors or emoluments which might lessen their influence or silence their voices in matters of city and public righteousness.

RURAL AMERICA

However much the city may come to dominate the thought of the nation, as an ever larger proportion of population, of wealth, of influence and of power come to be concentrated within it, this must not be allowed to obscure the continuing importance of the country. Fifty-four million of our people still live in rural communities and well over thirty million of these still live on farms. The individual population units are small but the aggregate of them is impressively huge. Farm population had been decreasing until the present period of business depression and may again decrease with the return of more prosperous times. The total rural population, however, is increasing steadily even though its proportion in the national total has decreased. None of the forces which have created the modern city in our generation has left the countryside unscathed. Rural life has undergone a revolution as profound in its way as that which the city has experienced. And the problem of adjustment which the church faces in the city is no more pressing and difficult than that which confronts the rural church.

Rural Change

A new type of rural life has been developing in America. Almost every typical aspect of the rural life of the nineteenth century has been radically transformed. Some of the most significant developments have been summarized as follows:*

Farming has ceased to be primarily a mode of living and has become primarily an economic pursuit.

Farming has been mechanized and, to a considerable degree, made a scientific process as to production and management.

Farming has been thoroughly commercialized and made dependent upon world-wide economic forces.

The farmer has been subjected to an increasing financial disadvantage as compared to other producing classes.

Farmers' business cooperatives are a factor of increasing importance.

The self-contained neighborhood, once the characteristic unit of rural social organization, is disintegrating and being replaced by a much larger-scaled but less intimate type of community organization.

* "Interseminary Commission for Training for the Rural Ministry"—Report for 1932.

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Isolation, both physical and intellectual, has been largely overcome through good roads, mail delivery, telephone service and radios.

There is an increasing concentration in the towns of all professional, retail, educational, banking and other services required by farmers, including those affecting recreation and social life.

The general standard of living of rural people has been raised to a much higher level than formerly. But the severe economic pressure on many farmers has sharpened the contrast between the more and the less favored classes.

The total population living on farms has decreased and may be expected to decrease still further.

In many sections the racial complexity of the farm population has increased. Other sections have suffered a qualitative depletion. In all sections the population is increasingly mobile and the transient element is larger.

The influence of city standards and points of view is increasingly felt in rural areas.

The town and the village are playing an ever larger role in rural affairs and must increasingly be taken into account in all programs for rural advance.

These changes, some favorable, some unfavorable, and some of doubtful import, make up the rural life problem which the rural church of today must face. Certain aspects of the rural situation are of such fundamental importance as to deserve a more extended notice.

The importance of agriculture and of the agricultural community to national welfare is a matter of common knowledge. Upon agriculture rests the responsibility of feeding our vast population and of supplying the raw materials of most of our industries. Its products have always entered largely into our foreign trade. The purchasing power of the farm population is a vital factor in the maintenance of business. It would be generally conceded that in the present crisis it is futile to talk of economic recovery in industry and business unless some program is devised that will make possible a better economic status for agriculture.

America through much of its history has been predominantly a rural nation. It has now become predominantly an urban nation. The emergence of industry as a major economic interest has tended to obscure in some minds the fact that the contribution of rural life to national well-being is not merely a matter of history. The importance of rural life in the past has been largely due to the fact that it has created unique moral and spiritual values which must ever be kept in mind and which we must study to preserve. The farm home and its family have stood out in the past as the source of the best in our national life. The rural community has been the seed bed of our population, but its major contribution has been qualitative rather than quantitative. Rural

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life has produced more of the people who have gone into the altruistic professions and vocations. This has been due in large part to the fact that agriculture has been more favorable to the home and the family. These are basic elements in the building of a Christian civilization. The vocational aspects of rural life in the past have been closely tied up with religious ideals. Farming was a religious business. God had the farmer in a vise. The struggle with nature, the fact that the farmer has been forced to exert himself against his hostile surroundings, has given to agriculture a religious or semi-religious significance. The preparation of the soil, the sowing of the seed, and the harvesting of the crop found their ultimate expression in some religious ceremony or activity. Zoroaster seems to have sensed the religious importance of agriculture in the following classic statement: "He who sows the ground with care and diligence acquires a greater stock of religious merit than he could gain by the repetition of ten thousand prayers."

The passing of time and the coming of science have changed much of the religious significance of agriculture, but in spite of these changes the agricultural community retains more of the religious attitude toward its work than the industrial centers. The working with nature, the dependence upon the weather, the changing seasons with their messages of life and death with which the farmer must daily reckon all tend to make him more God-conscious than is the case in the industrial vocations. This has been a basic value upon which the church could build and has builded so successfully in the past in our country communities. To conserve the best of this attitude and, at the same time, make the adjustments that must be made is the difficult task that awaits the country church as it faces the future.

The biological contribution of rural life has been equally important. The country communities have always given to us the large families with which to replenish the life of the city. Our modern cities have consumed people; they have never been able to reproduce their own populations. While drastic changes are taking place everywhere, due to birth control education, the rural community gives to us the largest ratio of natural population increase. The recent census reveals a much larger ratio in proportion to population of boys and girls of public school age in the rural areas than in cities. This also accounts for much of the contribution of the country church. Wherever the children are to be found and the family as an institution exists, there the church finds a more normal and natural basis for its appeal and the response that is necessary to enable it to carry on.

In these days when more and more the cities will seek and find ways and means to restrict the birthrate, it is highly important that the church shall give its attention to those population groups and those areas of life that will continue as the seedbed of our

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population. For this reason the mission boards should make their largest provision where the future populations will be produced. This becomes more significant just now as we are witnessing a return to the farm of thousands of city families. In considering the importance of the church as a rural institution we are, of course, particularly concerned with those more direct moral and religious contributions that are evidenced in the great social issues of the past. Farmers as a group and as individuals have been outstanding in their advocacy and support of moral reform. The prohibition cause is an outstanding illustration of this fact. The farm papers are also an outstanding testimony to the moral integrity and spiritual idealism of farm people. All these factors have been drastically modified by recent social trends and changing moral attitudes, but in the past such basic elements in country life have enabled the rural church to make a contribution to the spiritual life of the nation that was highly commendable and was a principal explanation of the great progress made during the last century.

The same is true in the intellectual realm. The intellectual concept of the dignity and worth of the common man was a **distinctive contribution** of the small town and rural mind of the last century. As we face the great problems of a new economic order it must not be allowed to die. Some way must be found to enable the farmers of America to gain representation and to give expression to such ideals as are born only of the people who do the basic work of a nation. It is yet to be demonstrated how far the domination of our political life by urban thought and ideals will contribute to the development of the democratic intellect or of the democratic conceptions of justice and equity.

The changes in rural population to which reference has been made should have a more extended treatment. While the total rural population as defined by the United States Census, that is, the population living outside of incorporated places of 2500 or more, has steadily increased, in the ten years from 1920 to 1930 there was an unprecedented shift of farm and village residents to the cities. Concerning this movement Recent Social Trends says: "The seeming economic and social advantages of the city, expanding urban industries and the mechanization of agriculture, coupled with agricultural depression, swept approximately 15 millions of the farm population cityward in one decade, a number equal to more than two-fifths of those on the farms in 1920. This trend was only partly offset up to 1929 by the counter-movement of some 10 millions from the cities to the farms. The decade was thus characterized by a rapid turnover of the farm population, an amazing mobility. Migration from rural to urban America is, of course, no new thing. It is estimated that at least half of the rural born children went cityward in the half-century prior to 1920, but in the decade recently closed the migration was far

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more one of families and less one of individuals. Nevertheless it should be noted that rural America still has more than one-half the children of the nation, a fact of major importance to education and to the city." *

This seemingly well established trend of farm to city migration was abruptly checked and then reversed by the force of the depression. In spite of the present economic difficulties of agriculture the total number of farmers is undoubtedly greater now than ever before in our history. Time alone can tell what will be the ultimate effects of this situation. Doubtless what will happen on the farm will be to a great extent determined by what happens in industry. Should there be again an increasing demand for workers in industry it is reasonable to suppose that the trend of population movement will again be away from the farm. Certainly, so far as strictly economic factors are concerned, a much smaller farm population than we have at present will suffice for the needs of agriculture. The unpredictable element in the situation is as to whether there is to be once again an established place in American life for what is termed the 'subsistence' or 'self-sufficing' farm.

In the whole problem of rural life the economic factor is, of course, basic. The economic plight of the farmer has been extensively publicized in recent years and is engaging the attention of governmental agencies to a degree unprecedented in our history. The underlying elements of the problem are too complex for discussion here. Its surface aspects are well known. The total farm income dropped from approximately twelve billion dollars in 1929 to just under five and a quarter billion dollars in 1932. The total farm mortgage indebtedness which in 1910 was equal to about one-half of the gross cash income from agriculture, in 1932 was approximately twice the amount of the gross cash income. The total of such debts is variously estimated at from nine and a half to twelve billion dollars. The prices for farm products have generally dropped farther than the prices of the goods which the farmer must buy. Farm taxes have steadily increased and are now about two and a half times the total of twenty years ago. The total values of farm investments have been drastically depressed. In some sections of the country only legal or voluntary moratoria have prevented the wholesale foreclosure of farm mortgages and the wholesale eviction of the owners.

The social changes in rural life are exceedingly difficult to appraise. At the moment the morale of rural people is at a low ebb. A serious unrest characterizes large rural areas where what amounts almost to a social revolution appears to be in process. Many of the outward manifestations of social change are doubt-

* Recent Social Trends, p. 502.

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less temporary and will be modified when the economic situation is substantially improved. Quite aside, however, from the manifestations of the present emergency, there has been under way in the country a process of social change which, if quieter and less articulate, is not less fundamental than the change which has been taking place in urban life. The new facilities of transportation and communication have had their effect in rural America as in the city. Indeed, their effect is probably more pronounced in the country. The old self-contained neighborhood has to all intents and purposes been eliminated. The farmers' range of social contacts has been steadily increased. He has found himself participating in an ever-widening range of interests and contacts utilizing ever larger units for his business operations and for the various services which he finds necessary.

Another of the factors of change is that of the altered attitudes and assumptions of rural people. It has been sometimes assumed that the problem of moral and religious liberalism obtains only in the city. This is erroneous. Rural people have been a little later in coming into contact with liberal ideas but they have now arrived. It is almost as true in the country as in the city that the old religious and moral sanctions no longer obtain and that the customs and practices once held as sacred and morally binding are all but abandoned. New intellectual forces are operating in the lives of country people that are as different from the forces of the past as the aeroplane is from the ox-cart.

Status of the Rural Church

In the face of these radical changes in rural life the church that is still characteristic of all the older settled sections of the country is the same type of church that was produced by the era that produced the old-fashioned homestead, the one-room district school and the self-contained neighborhood. Its present difficulties largely result from a failure to adapt our whole policy and program to the needs of changed and changing conditions. As a result many rural churches have been abandoned and very many others are so weak as to be practically ineffective, while a disheartening proportion of the rural population is outside the membership of any church and very many rural communities have no religious privileges at all. Among the obvious weaknesses typical of the present church situation are the following:

The average church has too restricted a radius of influence and is operated for too small a unit of population.

The total number of churches is too great, bringing churches in many cases into destructive competition with each other. This is often true even as concerns churches of the same denomination.

A large proportion of the churches are too weak both numeri-

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cally and financially to meet the demands for an adequate equipment, program and support.

The average church has no conception of a parish as an area to be served but thinks in terms of constituencies. Hence many rural families are completely overlooked.

The program of the average church is stereotyped and narrow and without contact with pressing modern needs.

A large proportion of open country churches are combined for financial reasons on awkward circuits without relation to community boundaries.

There is an unfortunate lack of cooperation between town or village and open country churches operating within the same larger community areas.

Rural church leadership generally lacks the intellectual equipment and technical training to match its consecration. This is a fundamental difficulty which must be overcome before the system itself can be changed.

The aim of the town and country church is to develop that quality of life that we see and know in Jesus and that can be achieved only in communion with Him and in fellowship with like-minded seekers after His way of life. In this the work of the rural church is no different from that of the city church. But the processes by which this can be achieved and the means to be used must take account of the economic, social and psychological factors that present a very different situation and create a very different atmosphere in which the town and country church must do its work. But to discuss the program of the town and country church without some word regarding its leadership will be to miss the heart of the problem. It will be useless to outline such a program unless some way can be devised that will hold out to the young men entering the seminaries some hope that the country church has within it a field of opportunity for intelligent, energetic, stately and holy service, and for genuine devotion and self sacrifice on behalf of rural people. Only as such a challenge can be given will superbly trained men enter upon the conquest of the country.

The town and country church does offer this field of service. Dr. Kenyon L. Butterfield in his recent Cole lectures delivered before Vanderbilt University on "The Christian Enterprise Among Rural People" issues "a challenge to the Christian forces of America that the church shall take command of the task of developing and maintaining an adequate, and therefore, a Christian rural civilization." The needs and the opportunity are greater today than they have ever been. There are the problems of a changing population, of lack of workers, especially trained workers, of poor financial methods and inadequate resources, of the maintenance of too many churches in dwindling communities, of buildings unfitted for modern forms of church work; there are

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social problems, a thousand of them, which have sprung out of the changed conditions of country life, and the readjustment of our times. These all combine to make a task worthy of the strongest, most zealous minister, and require a program to be followed and achieved that will be as exacting and scientific as that of the largest city church.

Program of the Local Church

To meet the present situation in rural life a more enlightened and vigorous rural church is needed with a program and policy adapted to the needs of the new rural community. The "Par Standard for Town and Country Churches," as worked out by the Town and Country Committee of the Home Missions Council is indicative of the sort of standard that we have in mind. It is unnecessary here to deal in detail with the items of church program save to indicate the major lines of activity that should stand out as the goals toward which the town and country church should strive.

Worship

The worship service should be emphasized as the one public activity around which the life of the community should gather. Worship in the town and country church needs to be greatly improved, and a greater dignity and reverence should attach to it. Greater attention should be given to the forms of service, to the hymns, the prayers, the reading of the scripture, and the message; that all parts of the service may be in harmony with some common ideal and conducted in such a way as to appeal to and be understood by rural people.

Preaching

The preaching program is increasing in its importance. The coming of the radio and the development of literature have not lessened, but rather increased, the importance of preaching. But they have created a situation that demands preaching of a much superior type than that which obtains in many country churches. Rural people are no longer limited in their thinking and experience to the communities in which they live. They are citizens of the world. The town and country preacher is called upon to be the interpreter of world affairs; he must also be able to interpret the rural people to themselves, and to put in understandable terms the teaching of Jesus Christ concerning one's relations to others in the community and concerning the great verities of the Christian religion.

Religious Education

The place of a teaching program in religion is growing in importance in the mind of the church everywhere. Nowhere is this

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more important than in the rural church. The Sunday school has always been, of course, the one strong institution of religion in the country. Many rural communities that are not able to support a minister do try to carry on a Sunday school. Much more attention should be given to the work of teaching religion to the children and youth of the country. Because of the relatively larger child population in rural areas this offers a supreme field of opportunity to lay the foundations of the Christian life both for city and country. In addition to a well-organized Sunday school, this calls for a program including week-day, religious education, leadership training and preparation for church membership, and vacation Bible school.

Community and Social Service

The town and country church has a unique opportunity to identify itself with the affairs of the whole community and to participate in social service activities that in the cities are usually carried on by other agencies. In fact, in most rural areas if the church does not assume this responsibility, many families will suffer and the community will be lacking in those activities that will bind it together and make life complete. From the point of view of the community life as a whole it is unnecessary here to enlarge upon the responsibility that rests upon the church to help create and maintain a community attitude and to establish those activities that will enable the community to act as a unit in some common program of interest. Education, recreation, agriculture, industry and arts should all be included in this program. In the field of social service the church in the rural field is challenged today as the church in the city is not. There is a poverty and degeneration in the rural areas of America that is without parallel in the history of rural life. This has been accentuated by the depression, and because of the fact that the state and county agencies of relief have, for the most part, given their attention to the cities, there has been woeful neglect of the needy in the rural areas. Professor T. N. Carver of Harvard University, has said, "Where conditions of life are as easy as they have been in the country, even very inefficient specimens of humanity have been able to hold their own against competition. . . . Accordingly, one finds, in out of the way places, a degree of ignorance, inefficiency, poverty and moral degeneracy which it will be impossible to find in any of the countries of western Europe." While conditions have improved since Professor Carver made this statement and many states have made some provision for social service in the country communities, there still remains much to be done that requires the church to give consideration to service as a part of its program. The town and country minister needs to be acquainted with the principles and techniques of the social service field to meet these situations.

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Pastoral Service

The field of the rural church is still wide open to a program of pastoral work. Nothing that is suggested as part of the program of the country church will equal in importance the personal contacts with the homes and the individuals of the countryside. The rural minister has a distinct advantage over the city minister in this regard. No country church may expect any great success where this ministry is neglected. It is important that this pastoral ministry should not be limited to the immediate environment of the church but should be carried to the outer limits of the parish and should, in particular, seek out the neighborhoods and families normally unreached by the church.

Buildings and Equipment

The urgent need of a new type of church building for rural America is too well known to require any plea in this statement. With the present outlook the best that can be done just now will be to remodel and repair the old buildings. This is possible in almost every rural community without much expense; by the contribution of labor and materials much of the cost will be eliminated. But at the earliest possible moment there should be a nation-wide movement to *relocate and rebuild* the country churches. The mission boards have been very negligent in this regard. They have spent hundreds of thousands of dollars in the building of great churches in the cities, but very little in comparison in the small towns and rural communities. Much of this improved building program will wait and should wait until the denominations get together in some cooperative plan to build one good church where several poor ones now obtain. In rebuilding, provision should be made for a modern program of religious education and community service, generally neglected in the older buildings, but it is also important that the church auditorium be more fittingly adapted to the uses of worship than has in most instances been the case.

Organization and Finance

No reference to the program for the town and country church would be complete without some word on the matter of the organization and the financial program. The small church is suffering, on the one hand, from lack of organization, due to neglect and indifference, and on the other, from over-organization due to the zeal of the denomination to hand down all the organizations of a large city church. There should be regard for the organization of the small church based upon its ability to carry on certain activities and to avoid a multiplicity of organizations that will require the same people to carry on in all of them.

In the matter of finances the country church is sadly in need of

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a simple, systematic program of giving adapted to the limited resources of rural people and providing for collections frequently, regularly, and in small amounts so as to encourage the people to give. There is also great need for a program of education in stewardship and in creating spiritual motives as the springs of the giving of people to the church.

It might be added that the standards of efficiency are changing as applied to the everyday life of town and country people. This is equally important for their religious life and the church of the countryside must bring to its people the best that is available in principles, methods, organization and administration in order that the Kingdom of God may be developed on the highest possible plane.

Comity and Cooperation in the Rural Church

The rural church is the storm center of denominational competition and rivalry. The presence in a small community of several churches of different denominations or of the same denomination, while a matter to be regretted, needs also to be understood. In many instances these churches were established in a day when a much smaller group of people were able to support a pastor according to prevailing standards and when the difficulties of transportation made small parishes a necessity. It was also a day in which the doctrinal lines were more closely drawn and each denomination felt itself under the compulsion of saving the people by its own particular brand of religion. There was no consciousness of the sin of divisiveness or of the responsibility of the church for the developing of the community spirit as an essential part of its task. As a consequence, we have the bane of narrow denominationalism in both city and country. The rural church is by no means the only sinner in this matter of denominational competition, but the fact of this competition is revealed more glaringly in the villages and open country than in the cities.

Denominations we have and will continue to have for many years to come. It is to be expected that people will differ in their religious attitudes and points of view; it is right that they should; but this should not require a separate church organization to house each distinctive set of ideas or a separate minister to serve these more limited and exceptional religious attitudes. We are rapidly discovering that the leading denominations have much more in common than they have in disagreement, and that the things they have in common are the basic and important things, and the things over which they differ are the less important and many times non-essential. There is every reason why the churches in these small communities should cooperate, at least, and not compete. They are rapidly learning how to co-

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operate and will do so in larger numbers when they see more clearly what the real purpose and work of the church is. When denominations and preachers in the country see clearly that their primary task is to train the people for right living, and that in this character-building process the unity and peace of the community are essential, they will begin to adjust their work to produce these qualities. Moreover, they will then discover that, speaking generally, the community is not overchurched, but that in too many instances the churches have limited their parishes to too small an area, each carrying on a limited program of preaching, while all around lie open country and village communities without any religious ministry. They will also find a way to agree upon a common program of work for this larger field and a division of labor based upon the interests and abilities of the several pastors who are in the field. For this reason, the subject of comity and cooperation is of primary importance to the rural church and to the mission boards which are called upon to support these churches that are competing instead of cooperating.

Several considerations are involved. First, the denominations are facing a situation today which calls for a very different spirit and method of approach to the local community than that which commonly prevails. In the second place, the improvement of the religious life in rural America waits on some form of comity, cooperation and united effort on the part of the denominations and churches involved. As to the first suggestion, only those blinded by a stubborn conservatism or lacking in the power to observe will fail to sense the truth of this fact. As we have pointed out elsewhere, an entirely changed situation exists today than when many of these churches were established. These changes lie not only in the realm of population and resources, but, more particularly, in the attitudes and the points of view of the people. No longer are these people willing to pay the bills necessary to maintain their denominational interests in the community. It may be that they are lacking in those denominational convictions and loyalties of a former day. We are under the impression, however, that the problem goes much deeper. It is that they are not convinced that the differences between their own and some other church are so vital to the salvation of their souls as to necessitate separate and competing churches. In many cases, in fact, the differences between competing churches have long ceased to be in any real sense doctrinal and have become rather differences in social status or in intellectual points of view.

The spirit of approach to such a condition must involve something more than the kind of thing we have been doing in recent years. The denominations have the very clear responsibility now of arousing and re-establishing a vital religion in rural America. We are compelled to build a new confidence in the church and a

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new appreciation of the worth of the Christian way of life. This cannot be done in the old way by each denomination separately. The spirit and the plan must be suited to the mind of today. If we sense the situation correctly, the Christian life can no longer be made appealing to country people by an attempt to maintain the status quo of our organizations. Our effort to win men for Christ must be freed from the organizational interests sufficiently to convince men that we care for them without regard to what they may contribute to our organizations. Contacts of unselfish interest, coupled with such an interpretation of religion by ministers and Christian workers through life and service, as will satisfy the disturbed mind of today, seem to us to be the immediate imperative if the town and country church is not to lose its influence entirely. When the church begins to approach its task in the country with these objectives and in this spirit we may expect the people to give it a more serious response.

The second suggestion, that of a united approach, is but the extension of what has been said, but with particular reference to the denominational executives. Up to date the denominational effort made over the country as a whole has not been very promising. Let it be said here to the credit of the executives of the Home Mission Boards that they have achieved much more in this matter of comity than the denominational leaders in general. The facts are that most of the progress in comity has been brought to pass by the Home Mission Boards and their representatives. There are some splendid examples of comity adjustments in operation. They reveal possibilities which are only attained as the denominations will work together. But these demonstrations are few in number. They need to be multiplied immediately. Unless religion can be presented to the rural people as a going concern, and something more than a private interest for differing sects, there is no solution to the rural church problem.

The town and country church is dying. The depression is hastening the end, and unless something is done immediately hundreds will close their doors during the coming year, and many rural communities will be left without religious leadership. The final solution to the problem of overchurching is not to be found in the haphazard extinction of churches as a result of an unregulated war of attrition. A dead or dying church is a reproach to religion. The solution is in the voluntary cooperation of active, functioning organizations.

Rural America is rapidly becoming a mission field. The most needed thing in the solution of this problem is aggressive action on the part of church executives and denominational administrators in securing united study and unified programs of work for overchurched and underchurched communities all over the country. We are not unmindful of the many local difficulties, but these are not impossible to overcome. Our experience compels

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the conviction that the key to providing hundreds of rural communities in America with an adequate religious ministry is in the hands of denominational officials. Many are ready to act, but their efforts are blocked by others who will not join them. This latter group are the obstacles and they bring reflection upon those who are ready to cooperate. The situation then can be summed up as follows:

1. The rural church is facing a changed set of conditions that have weakened interest and shaken confidence in its mission.
2. Confidence and interest, if they are to be revived, call for a leadership and service of a more unselfish character and an interpretation of religion and life such as will satisfy the modern mind.
3. No single denomination can revive its own rural churches. Only through united planning can a strong, appealing worthwhile ministry be made available for rural communities.
4. Denominational administrators are largely to blame for the situation that exists. Many do not know what is taking place, others do not care, while yet another group are still living in the nineteenth century and believe that success can only be achieved by building their own denominational programs without regard to others.
5. When the administrators of the larger denominations will get together and arrange for the elimination of competition and enter heartily into a sympathetic effort to face the facts and unitedly find a remedy, a new day will dawn in the work of the town and country church.

Church Strategy

Whatever success may be attained in strengthening the organization and program of the local church there will still remain need for a new general strategy for the service of the whole rural area. The considerations of comity and cooperation which have just been discussed are inevitably involved in such a strategy. However, whether the question is viewed from an interdenominational or a denominational viewpoint, it seems clear that a program for the solution of the problem of the rural church must proceed from these five practical assumptions:*

First, for rural progress we must develop in the country a philosophy of cooperative living and cooperative action within the enlarged rural community. This must be applied to rural church programs as essentially as to the marketing of farm products or the organization of social life. The program must therefore emphasize in its entirety the necessity of cooperation not only between churches but also between churches and other organizations concerned for rural betterment.

* Adapted from 1932 Report of the Interseminary Commission for Training for the Rural Ministry.

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Second, all rural interests must be organized on a scale ample enough to secure the necessary facilities and support, as public education is now generally being organized. The program should emphasize the method and the point of view of the Larger Parish policy, which is, basically, to unite all the churches within a common social unit in a unified approach to the religious needs of that area.

Third, the program of the rural church must be adapted to altered conditions, to a higher standard of living and a generally higher cultural level, and must be such as will contribute to the solution of actual life problems while having in view the attainment, as its ultimate objective, of an enriched rural life.

Fourth, the inter-relations of city and town and country must be increasingly recognized and cultivated. The rural church is not a field apart, but its welfare must be the subject of intelligent concern on the part of the whole church.

Fifth, the primary need is for a well-informed and technically trained leadership which will enter upon the work of the rural church with its eyes open, deliberately and sympathetically undertaking it for the missionary and service opportunities which it affords. We must emphasize the dignity and worth of the rural ministry as entitled to the best quality of service and as amply rewarding such service in the results to be secured and the spiritual satisfaction to be gained.

Any unprejudiced observer, who really familiarizes himself with the facts of the present day church situation in America, must come to these conclusions which have been demonstrated in every survey made of rural areas: *First*, there are far more rural churches than can be effectively developed or adequately supported. *Second*, the distribution of these churches is such that they compete with each other at a thousand points while leaving considerable areas and large numbers of people practically unserved. *Third*, the increasing dependence of the open country upon the village and town has given to the church in the center an opportunity of which it has, generally speaking, not taken advantage. The turning of country residents toward the village church has been just sufficient to weaken the open country church, while the village church has not, in general, taken the place of the country church which is thus impoverished. As Dr. H. Paul Douglass long ago remarked, "the average village church has a longer killing range than it has service range." *Finally*, the result of this situation is to place an almost intolerable burden upon the rural ministry which, instead of being utilized to the best advantage, is in too many cases forced to engage in a task which can have no successful outcome. Dr. Reid S. Dickson of Philadelphia, speaking at a recent meeting of the Church Pensions Conference, made the following statement which, drastic as it sounds, is well borne out by the facts:

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"Undoubtedly, there are many hundreds, indeed thousands, of small churches which have come to the place where they will never again be able to support a minister or support a permanent field of labor. There must be mass grouping of churches in all denominations, federation of competing church organizations in small communities, union of churches in order to supply adequate living for an active pastor, or else the increasing number of students who are sent from the doors of our theological seminaries will find no welcoming voice to the work of the church. For many years, we have tried to spread the ministry too thinly over a wide area. We have apparently been unwilling to concentrate in strategic centers, and certainly we have not watched the movement of humanity from the sparsely populated districts to the crowded centers of population. As a result, many of the small churches have been left behind and we have left their ministers behind to starve with them."

The chief purpose of the Every Community Surveys, which have been an important part of this Five-Year Program, has been to assemble the essential facts of the church situation for a state or other area so that the churches could unitedly face the question of the requirements of a church program adequate for the service of the entire population. There needs to be in connection with each state Home Missions Council, or other interdenominational agency, a Committee of Strategy which can plan on broad lines the readjustments and reorganizations necessary to a sound and helpful strategy of rural church work.

SECTION VI

THE FIELD AND THE TASK

SPECIALIZED ASPECTS

In the preceding Section the field of Home Missions has been described in its more general aspects and with respect to those conditions and trends which in a greater or less degree characterize all parts of it. There are, however, specialized aspects of the field which are not sufficiently explained by identifying them as rural or urban or by relating them to the regional divisions of the field as a whole. They call for a more highly particularized description. Some of these aspects are concerned with population groups, racial or other, which have distinctive characteristics requiring special adaptation in the missionary approach, irrespective of whether they live in an urban or a rural environment. Other aspects are concerned with particular areas, either within continental United States or extra-territorial, presenting unique problems of missionary work. It is the purpose of this Section to describe what is distinctive about the most important of these special areas and groups.

AMERICAN INDIANS

The earliest missionary effort in America was among the Indians, the aborigines of the New World. It was begun by the Spanish and French explorers, and later was undertaken by a few consecrated Protestant missionaries who went out upon their own initiative, and labored very largely at their own expense, with what little assistance they could secure from interested individuals and groups. Such men as Roger Williams, John Campainus, Megapolensis, John Elliott, the Brainerds and a few others did excellent work among the Eastern tribes during the early part of the 17th century. After the Revolution but little work for the evangelization of the Indians was done until the early decades of the nineteenth century. As a result of the revivals that stirred the hearts of Christian people at the beginning of the century, attention was again turned to the Indians, and organized missionary work was begun among them.

Indian missions have been from the beginning one of the most romantic phases of Home Missions. Thousands of heroic men and women and millions of dollars have been consecrated to the evangelization of the Red Man. The story of these great

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pioneers has furnished some of our most interesting American literature. Indian missions still remain one of the most attractive, picturesque and appealing fields of missionary endeavor.

The results of Christian missions among the Indians throughout the years have been very gratifying, especially in the quality of results. Many outstanding Christian men and women can be numbered among the fruits of missionary work. The investments made have been abundantly rewarded. It is apparent, however, that the work has been slow and difficult, and not as fruitful in numbers as we wish it might have been. While the Indian is by nature a religious person, a worshipper of the Great Spirit, he has not been won in great numbers to the Christian religion.

There are some very obvious reasons for this limited result. Many things have militated against the success of Indian missions. From the very beginning the Indian has been the victim of conquest, international strife and war, and exploitation at the hands of the white man. Our treatment of the Indian makes the blackest page of American history. No wonder he is slow to accept the white man's religion. Concerning this, Dr. George W. Hinman writes:*

"The fundamental mistake in our dealings with Indians of the United States, which has brought on our present Indian problem, is that the aboriginal inhabitants of this country were *subjugated* instead of being *assimilated*. This is a common mistake in relations between neighboring nations, as it was between associated races in the history of the United States. Assimilation of the Indians meant fair treatment for them, which the pioneer settlers were, in general, unwilling to grant, although the Indians went at least half-way in friendly relations. Belatedly we are now attempting that cultural assimilation of the Indians, as of our later immigrants, which is the only solution of race problems. But we are attempting it with this subjugated race of American Indians under a serious handicap, *the psychology of the defeated*. The psychology of the defeated manifests itself in discouragement, indifference and dependence, and in a loss of ambition, a lack of responsibility and a persistent inferiority complex.

"This psychology of a subjugated race constitutes one of the most serious obstacles in the way of the work by the government and the churches to bring the Indian into a homogeneous American life. Patiently and laboriously we must win back the confidence of a subjugated race to secure a foundation on which to build their future as fellow-citizens."

The Present Situation

The number of Indians in the United States is slowly increasing. The number reported by the 1930 U. S. Census was 332,397. Each state has some Indians, from Delaware with 5 to Oklahoma with 92,725. Ten states, all but two west of the Mississippi, have

* Christian Activities Among American Indians—A Field Study by Dr. George W. Hinman.

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each more than 10,000. These states, in the order of their Indian population, are Oklahoma, Arizona, New Mexico, South Dakota, California, North Carolina, Montana, Wisconsin, Washington, Minnesota. The total Indian population includes more than 200 tribal bands with as many distinct languages and dialects. The Dakotas or Sioux, the Chippewas and the Navajos are the largest tribal groups.

This population, a third of a million in number, is but a small fraction of the total number of Indians in the Western Hemisphere. South of the Rio Grande, in Mexico, Central America and South America, live many millions of them. There is, therefore, a much larger Indian problem than that with which Home Missions is concerned, a problem which in the not too distant future may attain a new significance as Indians on both continents display an awakening race consciousness. But it is characteristic of the American Indian that he has never shown in any marked degree a sense of racial solidarity. Even within our own national field it is a mistake to think, as many do, that all Indians represent just a single racial type with common characteristics and a common culture.

In appraising the enterprise of Indian missions, its apparently disproportionate cost and the apparent meagerness of its results, it is of first importance to understand that the Indians are a widely scattered and exceedingly diverse people. At one extreme are groups which are still essentially pagan, living under primitive conditions which have changed but little, and that little not always for the better, during 200 years. At the other extreme are Indians that are scarcely to be distinguished, save by complexion, from their white neighbors. Many of these have won distinction in the professions, the arts, and business. Again, there is a wide difference between groups living in almost complete isolation from white people on reservations, other groups living comparatively segregated but not on reservations, and others living in close proximity to and constant contact with the white population and the ordinary institutions of a rural or urban community. Still again, different tribal groups in different parts of the country live in widely contrasted ways. The communal life of the New Mexico Pueblos or of the Hopis, the scattered hogans of the nomadic, sheep-raising Navajos have nothing in common with the farmstead homes of Cherokees or with the swampy fastnesses of Seminoles. Languages and dialects differ; tribal customs and traditions differ; occupations differ; needs differ. Finally, a considerable proportion of the total Indian population are found in comparatively small population units. Necessarily, therefore, the mission program to reach this entire group must be an exceedingly diversified program and must be carried forward under great difficulties.

Throughout the Indian field education, health, social and

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economic development are fundamental problems intimately affecting mission work. In education, rapid progress is now being made. The educability of the Indian child, under favorable conditions and an intelligently directed system, has been amply demonstrated. For reservation Indians, until recently the Government policy has stressed the boarding school, often located away from the reservation, a policy which has been severely criticized as both socially and educationally inadequate. The chief advantage of this policy, from the point of view of the church, has been the opportunity it afforded for religious instruction under favorable conditions. At present the government policy looks definitely away from the boarding school to the public school and the reservation day school. Of the something over 80,000 Indian children between the ages of 6 and 18, approximately half are in the public schools. An ambitious program of day school construction is being formulated by the Indian Office. It is entirely likely that within a very few years the status of education for Indian children will be quite radically changed.

Concerning Indian health the Data Book of the Home Missions Congress had this to say:*

"Although there has been progress in the medical work carried on among the Indians, one finds throughout the Meriam report** constant reference to the lack of vitality and the prevalence of disease among these people.

"The vitality of the American Indian is so low and various diseases are so prevalent that their condition becomes increasingly a serious national problem.' 'Tuberculosis, trachoma and the diseases of early infancy, the major complaints of the Indians, are chiefly due to their low standards of living.' 'The Indians are caught in a vicious circle of poverty, with low incomes, poor and overcrowded houses, lack of sanitary facilities, and above all, bad diet.'

"The government has recently received increased appropriations from Congress and has expanded its health work, but as yet its program of health administration and preventive medicine is not adequate. More trained public health nurses and clinics are needed. The number of doctors, dentists and nurses is insufficient, and the present standard of personnel is not uniformly high enough. Hospitals and sanatoria do not as yet, in the main, meet recognized minimum standards. They are often 'defective in personnel, design, equipment and maintenance.' 'Material progress in the health of the Indian will not be brought about until a well-organized field nursing service has been instituted together with an educational program which will reach the Indian home.'"

Without question one of the chief obstacles to the Indian's progress has been his generally low economic status. A few groups of Indians have acquired considerable resources through oil or timber leases or as a result of treaty rights. The majority of Indians have been pitifully poor. Generally they live on lands of low productivity or have lacked the means or the

* Data Book of North American Home Missions Congress, Vol. I, p. 50.

** "The Problem of Indian Administration"—a Study made by Institute for Government Research, under direction of Lewis Meriam.

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ability to develop their lands. Those who receive government payments, however small, on account of old treaties, are apt, as Dr. Hinman points out, to "develop psychological attitudes" unfavorable to social and religious progress. The government is making notable contributions to the solution of this economic problem in some instances, as with the Pimas. Plans for economic betterment must involve a systematic plan of education. Both economic and social improvements are dependent to a considerable extent on family and community improvement. And behind all the specific measures of improvement for which the situation calls, is the underlying social problem of an adequate social direction of Indian life. Little is left of the old social control through tribal custom. Segregation as a policy has been demonstrated to be an obstacle to progress. Assimilation, as Dr. Hinman insists, is the only practical goal. Throughout the country the trend is strongly away from tribal and reservation isolation and toward the absorption of the Indian into the social, economic and political fabric of the nation's life.

The Program of Indian Missions

There is one particular in which the Indian mission field differs from any other Home Mission field. That is in the guardianship over the Indian exercised directly by the Federal government. Since 1924 all native-born Indians have had full citizenship and the government policy is to foster the development of independence and initiative among them. Not all tribes stand in the same relation to the government. Nevertheless, the responsibility of the Federal government for the welfare of the Indian population as a whole is very great. This responsibility includes in many cases custody of tribal property and the oversight of finances, legal jurisdiction within certain limits, oversight of health and community well-being and the provision of all needed educational facilities. The present Commissioner of the Indian Office is quoted in "Indian Truth," the organ of the Indian Rights Association as saying,

"I strongly believe that the responsibility of the United States as guardian of the Indian ought to be continued. Federal responsibility for the propertyless or so called non-ward Indians should be reasserted. Within the continuing guardianship it is possible to establish a framework of Indian rights and responsibilities of our *Indian self-help*. Administrative reorganizations and new legislation will be required to this end.

"The Indian task of the years ahead is a task of cooperation between government officers and the Indians of every tribe, and the many welfare associations serving the Indian cause. The attitude of Congress in Indian matters has been increasingly generous and just in recent years. But the paramount responsibility is *with the Indians themselves*. Within the limits of a protecting guardianship the power should be theirs. The race to be run is their race. I shall try to be useful to them."

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This situation has two obvious implications for Home Missions. The first is that the mission program necessarily has to be coordinated with the government policy. The attitude of government officials has generally been cordial and cooperative toward the mission enterprise. Any working at cross purposes between missionary and government representatives can only result in confusion and difficulty. Important changes in government policy immediately alter the conditions for mission work. In recognition of this fact, the Home Missions Councils' Joint Committee on Indian Work has, at the request of the Indian Office, established a *Service Committee*, to be the official channel of clearance of questions affecting the relation of mission work to government activities and responsibilities. The second implication has to do with the content of the mission program. The educational and service aspects of this program must be planned in recognition of the very extensive operations of the Federal government in these fields. It should be assumed, and is doubtless true, that the government will ultimately relieve the mission agencies of all responsibility for public education, for hospitalization and general health service. This will enable the boards to devote their resources in personnel and support to a program of evangelism, church development, leadership training, religious education and social and recreational activities.

Concerning this relationship between the missionary and the government activities, Dr. Hinman makes this discriminating comment.*

"There has not been any clear definition of function between the missions and the government Indian Service. An opportunistic program for the churches in missionary work among Indians has some advantages, but the social, educational and medical activities of Protestant missionaries should always be integrated with the developing program of the Indian Service. The question has been raised whether the government Indian Bureau is not invading the field of missionary effort in supplying social and community workers. Some think the missionaries could do this work better. On the other hand social responsibility is not a distinctive function of the church, though religious workers have properly urged and illustrated its practice. The most strategic as well as economical plan is through a close affiliation of the church mission among Indians with a government plant, making use of all opportunities provided or which might be provided by the Indian service for educational, health, recreational and other social service, and taking advantage of the generous hospitality usually offered by the Indian Office.

But this implies an obligation on the part of the missionaries to the Indian Office and to the Field Service employees which has not always been lived up to. The work of present-day missionaries among Indians can never be wholly free from dependence on the Indian Service. When, however, practically all of their opportunities for Christian work come through contacts at the agency, the government school and the government hospital, the obligation to sympathetic and patient cooperation with the Field Service is inescapable."

* Dr. George W. Hinman—opp. cit. pp. 16, 17.

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Information is not available as to total extent of Christian missions among Indians. The Roman Catholic Church has been active in this work from the beginning and is represented in almost every important field. Unfortunately there exists an almost complete lack of mutual understanding and cooperation between Roman Catholic and Protestant missionaries. Of the Protestant denominations not represented in the Home Missions Councils, the Southern Baptist Church is active in Indian work in several southern states. Various small sects of the Holiness variety are represented in a number of fields. The denominations included in the membership of the Home Missions Councils have a widely extended program touching every state with any considerable Indian population. These denominations conduct 577 separate enterprises as follows: 332 organized churches, 32 schools, 48 service centers (community stations, hospitals, etc.), 96 mission Sunday schools and 69 other projects. One center for nurses' training is maintained. This total program last year was conducted at a cost of \$920,000. The total working force numbers 709, of whom 207 are ministers of churches, the others including teachers, doctors, nurses, community workers and helpers.

It is estimated that there is still a considerable Indian population, probably 50,000 in number, for which no Christian work has been undertaken. It is further estimated that not more than one-seventh of the adult Indian population are members of Indian Christian churches, a small additional number being in the membership of white churches.

Religious Education in Government Schools

Fourteen denominations are cooperating through the Joint Committee for Indian Work of the Home Missions Councils in the support of Religious Work Directors serving seven non-reservation Government Indian Schools with a combined enrollment of 5,394. In addition four denominational boards have allocated members of their staff for interdenominational work. The Federation of Churches of one city also supports a worker in one school.

This work was undertaken in 1920 in the belief that the presence of about 30,000 Indian boys and girls in the government boarding schools offered the churches an opportunity for a unified program of religious education, the influence of which would be felt throughout the entire Indian population. The plan for an interdenominational approach to these schools is in accord with the expressed wishes of the Federal Indian Bureau. The work to date has been encouraging, but it has not been possible for financial reasons to extend it beyond its present rather meagre basis. While the present policy of the government is to close these boarding schools as rapidly as possible and to place the

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children in day schools on the reservations, it is highly desirable, so long as the boarding schools continue, to emphasize the importance of this program of cooperative religious work.

In addition to this cooperative program, most of the other boarding schools make some provision for religious education conducted by nearby missionaries or by religious leaders in accessible centers. In few of these schools, however, is the program adequate to the needs and the opportunities. This is due, usually, not to any lack of cooperation on the part of school officials, who as a rule are cordial toward the provision of religious and ethical instruction, but rather to the lack of properly qualified teachers and of a satisfactory educational plan. Dr. Hinman, commenting on this situation, says:*

"In many cases the government boarding schools are dependent for religious instruction of the pupils on irregular, occasional visits from general missionaries. One denomination placed a general missionary in charge of religious work for pupils in twelve government schools! Often the only aid to the school staff is the voluntary service of local pastors burdened with their own church work, and not always prepared for this special service even if they could give it adequate thought and time."

Dr. Hinman continues:**

"It would be very desirable if every one of the boarding schools with a hundred or more Indian children of Protestant affiliation could have a Protestant resident religious education director, preferably a young person, with intellectual and technical preparation for the task equal to that of any other member of the staff of the school. It would be desirable also that all such persons work together in a common program and a common fellowship, whether their support comes from separate denominational funds, or an interdenominational source. . . .

"Just now there is a further widening of the opportunity for this type of missionary service. In South Dakota and some other states the law allows religious instruction in the public schools, and when the Indian service arranges to have Indian children received into the public schools its representatives frequently encourage provision of religious instruction for the Indian children, just as they plan to provide noon lunches for them. There are also 124 government day schools where the cooperation of missionaries is welcomed."

Weaknesses in Missionary Program

One of the most apparent weaknesses in Indian missions has been the independent denominational approach. This is no more pronounced than in other fields of missionary effort; indeed, it is rather less so than in some other fields, since there is in Indian work comparatively little actual competition between denominations. The weakness is in the lack of coordination between separate denominational programs and in the confusion resulting from contrasting denominational emphasis. The pe-

* Dr. George W. Hinman, *opp. cit.* p. 20.

** *Opp. cit.* p. 21.

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culiar conditions prevailing on the Indian field accentuate the disadvantages of this traditional separateness.

We have gone to these primitive, simple people of the forests and plains with our conflicting, contradictory theological creeds, our peculiar and differentiated ecclesiastical rites and procedures, in ways that have confused them. These are the last people who should be subjected to a distinctly sectarian approach.

One of the most challenging addresses give before the North American Home Missions Congress was by an Indian, Mrs. Ruth Muskrat Bronson, Assistant Guidance and Placement Officer of the Indian Field Service of the government. Among the many wise things she said were these words:

"I think that probably the most puzzling thing about Christianity for us Indians is this matter of denominational rivalry. We haven't been able to understand how a people, upheld by and permeated with so great a love as Christ's love, of which they teach, have been afraid to trust each other in the spreading of His word. It has been a confusing and bewildering thing, which has too many times obscured from us a true vision of Christ, for us to be taught that the Roman Catholic across the road and the Protestants on this side cannot be friends. I think that if I could ever, I say if I could ever, have a bitter resentment toward the white man for what he has done for my people, it would be for this one thing, that you have fostered in us your own narrowness and prejudices and antagonisms too many times when you thought you were bringing us Christ.

If it were only differences of opinions we could understand those, for we have our differences of opinion among ourselves, but we cannot understand how, in a religion of love, there can be antagonisms and bitterness and rivalry. We can understand how there may be many roads leading to one destination, for we have these all over our reservations; but we cannot believe that only one road leads us to that destination and all the others lead us off aimlessly into the marshlands. Too often in your zeal to put your denomination first you have brought us a narrow and distorted Christ, and obscure and flickering views of His love."

That such denominational rivalry has hindered the work of missions on many fields must be admitted. Yet it would be easy to exaggerate its extent. Dr. Hinman, a friendly but candid critic, wrote at the conclusion of his survey of the Indian field:*

"I did not find that the problem of denominational competition among Protestant churches was specially serious, outside of Eastern Oklahoma, where it had appeared to Mrs. Ruth Muskrat Bronson such a confusing and hindering obstacle to the real Christianization of her people. Eastern Oklahoma is the region where Mrs. Bronson lives. The situation there is complicated and needs further study. To a certain extent the ecclesiastical practices in that section where the Five Civilized Tribes are located are affecting the Indian work also in the distinct region west of Oklahoma City, and have stirred up considerable controversy. . . .

"In many regions outside of Oklahoma the Protestant mission work

* Opp. cit. pp. 9-12.

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for Indians in any locality is largely, if not entirely, in the hands of one denomination. A few isolated instances might be cited where a mistake has evidently been made in planting a mission of another denomination within a short distance of one already established. It ought to be comparatively easy to arrange transfers and unifications. In a number of instances some embarrassment is being caused to superintendents and missionaries by the coming in of transient, irresponsible religious workers, white and Indian, who represent some new evangelistic movement undertaking an Indian mission as an expression of their zeal. . . .

"Outside of Oklahoma the most noticeable example of duplication in Protestant mission work among Indians is in a region where the work has been so unusually successful, and the relations between workers so harmonious, that one hesitates to say anything about it. A striking feature of the landscape in many sections of the Indian country in South Dakota is the three conspicuous church buildings, Roman Catholic, Presbyterian or Congregational, and Episcopalian. Rarely are all three flourishing. Presbyterians and Congregationalists have never occupied the same field. The Episcopalians have done an unusually fine piece of work in all the separate fields occupied also by Presbyterians or Congregationalists. But the anomaly remains, most of the Indian homes hidden in the creek valleys, and, perched on the hills above, the only buildings visible for miles, these three white churches."

As regards the program it seems to this Committee that the most important weaknesses are of five sorts. The first weakness is in the failure satisfactorily to coordinate the different aspects of program with each other and with the various government supported institutions. One aspect of this concerns the church in relation to the boarding school and the need of better relating the returned students to the work of the church. The second weakness concerns the whole program of religious education. We have already pointed out that this program has not been developed to take full advantage of the exceptional opportunity offered by the government schools. There is needed, also, very much improved methods in the local Sunday schools, in adult education and in vacation Bible schools.

The third weakness has to do with the development of a trained native leadership. Many consecrated native workers are to be found rendering valuable service in the various fields. But the policy pursued heretofore has not generally made sufficient provision for their training or placed upon them sufficient responsibility when trained. If the object is to develop a strong indigenous church the weakness at this point should receive much more attention from the boards than in the past.

The fourth weakness in Indian missions has been its *paternalistic character*. Like the government the church has treated the Indians as wards. They have been encouraged to depend upon mission boards not only for spiritual food, but for material bread. Missionary work among Indians has been almost entirely non-self-supporting. Mission boards have paid the missionaries and supported the churches, schools, hospitals and other forms of work,

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with but little help from the Indians. It is true that the Indians are poor, and unable to support their own missions, but they should not be excused of all responsibility for self-support and self-direction.

There are instances of Indian churches receiving Home Mission aid for over one hundred years. One denomination came to a certain tribe years ago with the proposition that if the council would allow churches to be established, the Indians would never be asked for anything. "We will preach for you, marry you, bury you, and carry on our work for you and ask no financial support." So reads the written covenant. Apparently there have been unwritten covenants of a similar sort in too many Indian mission fields.

The fifth weakness is in the social and community work aspects of the program. There is great need for health education, for recreational and social leadership, for personal guidance of individuals and families. The missionary to the Indian must specialize more and more upon "case work" with individuals. He must become a wise and sympathetic guide and counselor to both old and young. He must assist them in making their readjustments to the new world into which they are so rapidly being ushered. They must be taught the meaning of these new and strange relationships in which they are finding themselves.

The Indian must increasingly rub elbows with his white neighbor in the school, trade in the village store, attend the same church and partake in the same community enterprise. The government's policy in this respect is instanced in the number of Indian children now enrolled in the public schools. While there are certain matters of interdenominational cooperation which can best be served from national headquarters, there must be increasing recognition of the need for decentralization of responsibility and the enlistment of resident forces in the task of evangelization and Christian nurture.

The changes in government policies, the transitions the Indians are having to make in their tribal schools and social life, make it imperative that the churches readjust their policies and programs and make a new approach to the task of Indian missions.

Justification and Continuing Need

Of the general justification of Indian missions we need say little here. It rests upon the same grounds to which we must appeal to justify any missionary effort. There are those who argue against Christian missions to the Indian as tending to destroy his native culture or to lessen his picturesqueness and aboriginal charm or as showing a lack of appreciation of the spiritual values of his traditional religion or as diverting attention from his educational and material needs. The only answer that Home Missions can make to such arguments is that Christianity, rightly understood, is

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a greater value than any of these things. Offering Christ, we offer also, implicitly, what is best in culture and present well-being, and at the same time offer what is infinitely more worth-while.

For the justification of the missionary program, with all its admitted weaknesses, we can point to solid achievements. There are whole tribes largely won to Christianity of a virile sort. Instance the Nez Perce, the Sioux, the Pima. There are outstanding Christian Indian leaders of high character and wide influence. There is at least a groundwork laid for a native Indian church which, with wise cultivation, may be expected to grow in effectiveness and vitality. The missionary enterprise has, in season and out, championed the rights of the Indian and protested against every wrong done him. Missionary influence has been behind many of the most significant material gains which he has won. That influence is today one of the strongest forces assisting him to make his adjustment to the demands of the new day that is dawning for him.

This Committee, while earnestly urging changes in emphasis and improvements in methods and policy in missionary work, is convinced that the need for such work for the Indians not only has not diminished but is more urgent than ever before. This is the day of transition for the Indian. His future place in American life is being determined now. The old culture, the old controls are disappearing. We could not stay their going if we would. And we would not if we could, so long as we desire the Indian to be more than a museum piece, a picturesque ethnological relic. If we desire, as we do desire, that he take his place as a full member of the American commonwealth and that Christianity be the spiritual force to guide and shape his destiny, the next few decades are the years when the missionary program must be enlarged and pressed. This the Committee strongly recommends.

HOME MISSIONS AND NEW AMERICANS

(With particular reference to the immigration from Southeastern Europe)

An Immeasurable Service

In the last thirty years or so work with immigrants from Southeastern Europe has taken a commanding place in the program of the national, state, and city home mission societies. It was an urgently needy field for which these agencies were largely unprepared and for which a new leadership had to be recruited and trained. The inception of the work in the early stages was largely due to the interest of local ministers or lay folk. It was not until about 1910 that the national home mission societies set up special departments to care for this challenging new field and seriously addressed themselves to it. It was in 1914, by way of illustration,

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that the American Baptist Home Mission Society established its Department of City and New Americans under the leadership of Dr. Charles A. Brooks, who rendered such distinguished service in this early period. Work was begun experimentally and the methods employed were necessarily adapted to a great variety of situations, amidst such contrasting conditions as those presented by congested city tenement districts and remote mining locations.

In most instances the approach was to a particular nationality or race,—Slavic, Italian, Hungarian, where language was the common bond. The work among Czechs, Slovaks and Hungarians was directed primarily to Old World Protestants who made up a not inconsiderable number of the new immigrants. Even among Italians small groups of Protestants frequently furnished a nucleus for the mission. Among all immigrants the new enterprise was inspired by obvious social and religious need. In other situations, the work was begun in a polyglot neighborhood community where as many as a dozen different nationalities mingled, and where native American leadership established contact with the children. The new missionary enterprise took the form of a mission, an organized church, a department of an established English-speaking church, or a Christian neighborhood house patterned after the social settlement. English-speaking churches in downtown communities expanded their programs to meet the needs of their new neighbors. Colporteurs were employed and Bibles and tracts in the languages of the new immigrants were widely distributed. Papers and magazines for Czechs, Italians, Hungarians and Mexicans, were published. An extensive new Home Mission literature bearing on the methods of work and designed to arouse interest among the churches was created. Perhaps no project in the entire history of Home Missions in so short a time has called out greater initiative and resourcefulness. The full measure of its disinterested and Christian service will never be taken.

The Changing Situation

The peak of the immigration movement was reached in 1907 when 1,285,000 immigrant aliens were admitted to this country. This figure was nearly duplicated in the year ending June 30, 1914, just at the outbreak of the Great War, when 1,218,000 aliens came to America. The War, the subsequent policy of restricted immigration and more recently the world-wide economic depression, have conditioned the whole immigration movement. The immigrant tide has actually turned and is now flowing out. In January, 1931, for the first time since the War, emigrants exceeded immigrants. In 1932, while 35,000 aliens were admitted, 103,000 left the country. It is quite possible that our foreign-born population in the United States reached its all-time peak in 1930. And thus a new situation is being created in our city and industrial communities.

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But this does not dispose of the 14,000,000 foreign-born together with the 26,000,000 of the second generation already here. It is an opportune time to reappraise Home Mission work among New Americans, and in the light of the attention it has already received in the North American Home Missions Congress of 1930, and at the Interdenominational Conference on "The Church and the City in the Present Crisis" held in Chicago in December, 1932.

Populations Concerned

The present concern is with the so-called New Immigration from Southeastern Europe which furnished the field for the new Home Mission enterprise. From the point of view of country of origin, the Census of 1930 gave the foreign white stock of the United States as 39,000,000. This includes the foreign-born white population and the native white of foreign or mixed parentage. The classifications were based on the present political boundaries of European countries, and the chief nationalities from Eastern and Southeastern Europe are as follows:

Italy	4,546,877
Poland	3,342,198
Russia	2,669,838
Czechoslovakia	1,382,079
Austria	954,648
Hungary	590,768
Yugoslavia	469,395
Lithuania	439,195
Finland	320,536
Greece	303,751
Roumania	293,453

The sixteen million immigrants and their children from the South and East of Europe made up somewhat more than 40 per cent, or about two-fifths, of the so-called foreign stock of the United States in 1930.

Mother Tongue

In the consideration of mission work with our New American populations, mother tongue, by which is meant the language commonly spoken by the immigrant in his homeland, is of greater significance. The statistics of mother tongue furnish the best indication we have of the ethnic stocks from which our foreign-born populations derive. From a practical standpoint, language is a first concern in the approach to the New American. It opens the door as well to his cultural background.

Tables in the Addenda* show the distribution of the foreign-

* See page 140.

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born white population according to mother tongue. Among the leading groups thus tabulated are:

Italian	1,808,289
Yiddish	1,222,658
Polish	965,899
Russian	315,721
Magyar	250,393
Slovak	240,196
Czech	201,138

Aims of the New Home Mission to Recent Immigrants

The purpose of the new mission to recent immigrants derived from the profound human, social and religious needs of the peasant populations which were thronging into this country at the beginning of this century. The literature of the period is vivid in its description of the situation the churches and home mission societies confronted. Two brief illustrations will serve to convey something of the urgency of the need.

Frances A. Kellor, writing as a social worker, thus pointed to the new immigrant's plight: "They are unemployed and must find work; they are ignorant and of great faith in the new country and must find protection; they do not know our language, which is essential to industrial progress; there are children to enter our schools and women entitled to rights and privileges as yet unknown to them; when savings begin, safe depositories must be found; because the families of many immigrants are still in the home country, savings must be shared and a safe means of communication found." *

From his first-hand observations as a missionary in a congested Italian colony of 90,000 on the upper east side of New York, a young American minister wrote: "The hold of the Catholic Churches over great masses of Italians is purely nominal. The colony is honeycombed with atheistic, anarchistic groups whose position is not so much a philosophical as it is an emotional protest against religion and government as they have known them. Not the least popular paper sold on the stands is the socialist and anti-clerical weekly, *L'Asino* (The Ass). More widespread and more serious is the religious indifference. The religious need is appalling from every point of view." **

A recent study looks upon this significant Home Mission enterprise as "the ambitious and dramatic effort on the part of Protestantism to win adherents from among the members of another Christian faith, and represents an aspect of the struggle of Protestantism to retain its religious supremacy in this country." . . . "To evangelize Catholic immigrants with the twofold purpose of pro-

* Frances A. Kellor, "Needed—A Domestic Immigration Policy", *North American Review*, April, 1911.

** Cf. *Immigration Forces*, W. P. Shriver, 1913.

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moting their Americanization and of strengthening the position of the Protestant Church in this country," the author maintains, was the occasion of "the drive for new converts."*

Such an ulterior purpose is true neither to the genius of Christian missions, nor to the historical development of the new mission among immigrants; it is not the thing for which ministers and lay workers on the field unselfishly poured out their service. They felt they were engaged in something far different; to share experience; to be a good neighbor; to help all immigrants to become and to live as Christians; to assist them in making their adjustments to American life; to aid them in establishing churches for Christian fellowship and service and for the worship of God in a language which they could understand. This was a sufficient aim to consume all their energies and devotion.

The aim of the new Home Mission to immigrants was a religious aim with far-reaching social implications.

Old World Protestants

Protestantism migrated from Europe to America in different waves. The recent immigration from Southeastern Europe brought considerable numbers of Protestants who at once became the concern of the older American churches and their Home Mission societies. The number of such Protestants among Hungarians and the various Slavic races must necessarily be rough estimates based on the conditions which obtained in Europe and on observations made in our American communities.

Of the half million or more Slovaks in the United States in 1922, it was estimated that sixty per cent were Roman Catholic, twenty per cent Protestant, eight per cent Greek Catholic, while twelve out of every hundred were unchurched. It was said at the time that there were probably in the neighborhood of 100,000 Slovak Lutherans in this country, of whom only about 20,000 were communicant members of the American Slovak Lutheran churches.**

About the same time, it was estimated that there were 130,000 Protestant Hungarians (Magyars) scattered throughout the city and industrial communities of our eastern industrial zone, 114,000 of whom were said to be of the Reformed faith.***

While only two per cent of the Czechs were Protestants in Bohemia, the Czechs in this country have seceded from their Old World faith more extensively than any other immigrant race. It was estimated that in 1922 that fully one-half of the Czechs had cut themselves off from the religious affiliations which obtained

* "Protestant Home Missions to Catholic Immigrants," Theodore Abel, New York, 1933, Institute of Social and Religious Research.

** In 1910 the estimated number of Slovaks in the United States was 427,000; the following decade brought 135,000 Slovak immigrants. This tends to support the estimated number of Slovak Lutherans. Cf. "The Czechoslovaks in America," Kenneth D. Miller, New York, 1922.

*** Cf. "The Magyars in America," by D. A. Souders, Geo. H. Doran Co., New York, 1922, p. 78.

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in the Old World. The Czech population in the United States in 1920 was estimated to be over 800,000.

While the Protestants among the new immigrants are a relatively small part of the total immigration from Southeastern Europe, they have with their descendants bulked large in the interest and missionary purpose of the Protestant denominations in this country. They furnished much of the occasion and inspiration for the new mission enterprise. Aside from the fact that these Protestant immigrants came of the same household of faith, they were largely peasants caught up in the swirl of our modern industrial community life and thus shared the common lot of all immigrants.

The Slav Mission Board of the General Council of the Evangelical Lutheran Church, now succeeded by the Board of American Missions of the United Lutheran Church in America, directed its interests to the thousands of Slovak Lutherans in this country. The Board of Home Missions of the Reformed Church in the United States as early as 1891 began its work among the Calvinistic Magyars, and the Board of Home Missions of the Presbyterian Church in the U. S. A. somewhat later. For the considerable groups of Protestants among the Czechs and for those caught up in the Free-thinking movement, the Congregational and Presbyterian Boards organized their interest. The Baptist, Methodist and other denominations were enlisted. So this mission work for Protestants entered into the appeal of the Home Mission societies, along with that for Italians, Poles, Mexicans, and others. It was the appeal of Protestant Home Missions to New Americans.

Mission Work With Magyars

The Magyars, ordinarily spoken of as Hungarians, must, as a race, be distinguished from the many other races which made up pre-war Hungary with its population of 25,000,000. The early Magyars migrated from Asia and with their flocks and herds occupied the fertile plains of the Tisza and Danube in the ninth century. There they have remained and played an important role in the history of Europe and its religious life for more than a thousand years. Prior to the partition of Hungary by the Treaty of Trianon, there were about eleven million Magyars in the Empire. The new Hungary, with an area slightly less than that of the state of Indiana, has a population of about nine million, of which ninety per cent are Magyars and seven per cent Germans.

Religious Conditions

Speaking generally and with reference to the Magyar population of Europe as well as the Magyar immigrants in America, about one-fourth are Protestant Christians. Some place the figure as high as a third. The Census of 1920 reported the Magyar stock in the United States, including both foreign-born and native-born

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as 473,000. The number of Protestants at the time was estimated as 127,000. The Census of 1930 gave the number among the foreign-born in this country whose mother tongue was Magyar as 250,000. There is indicated a Magyar population of first and second generations of 500,000. If a fourth of the present indicated Magyar population in the United States is assumed to be Protestant, the number would be 125,000, which closely follows the estimate made by Dr. Souders ten years ago.*

The Mission Work

The first denomination to undertake mission work among the Magyars in this country was the Reformed Church in the United States. Churches in Cleveland and Pittsburgh were established in 1891. In 1900 the Presbyterian Church in the U. S. A. gave its support to work with the Magyars in Dunmore, Pennsylvania, in the Anthracite Region. The church in Youngstown, Ohio, was organized in 1902. The next year the interest of the Board of Home Missions of the Presbyterian Church in the U. S. A. was enlisted.** These two denominations with their Calvinistic background and Presbyterian form of government were naturally related to their Hungarian and Calvinistic brethren from the Old World. They have carried the major share of mission work for the Magyars in America. The Lutherans and Baptists have also carried on a very active and fruitful work.

The general purpose of the Reformed and Presbyterian Churches has been competently stated by Professor John Dikovics:

"Fully aware of her divine commission, our Church cast very sympathetic eyes upon these immigrant children of a sister Church. It was not a work of proselytizing, it was the sacred duty of our Church to clasp in the arms these brothers and sisters, one in faith and hope, to open to them the doors of the American churches, to receive them in her fellowship and to extend to them as strangers the helping hand in erecting edifices and organizing churches in honor of God."

In 1922, Dr. D. A. Souders reported 121 Protestant churches among seven denominations which used the Magyar language in their work. They had a membership of 16,218. The most recent reports give 189 churches and missions with a membership of 21,310. There remain a great number of Hungarian Protestants scattered throughout the country and largely lost to the ministrations of the churches of America.

Limitations

Any effort to appraise the trend and results of mission work

* "The Magyars in America," by D. A. Souders, Geo. H. Doran Co., New York, 1922.

** "Twenty-Five Years of Protestant Work Among Hungarians in the U. S.," 1902-27, by Prof. John Dikovics, M. A., Board of National Missions of the Presbyterian Church, New York.

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among the Magyars, as among other immigrant groups, will take account of the constant shifting of population from one industrial community to another; the adverse economic influence of the Great War and subsequent depression; the return movement to Hungary; and the practical cessation of immigration.

The limited size of many Hungarian Protestant churches and missions and their failure to grow is frequently due to the fact that the number of Reformed or Old World Protestant families in a given community is limited and when these are enrolled the work remains stationary. The Reformed and Presbyterian churches among Magyars in this country have never aimed to evangelize Roman Catholic immigrants.

When the peculiar nature of this mission enterprise is taken into account and its obviously temporary character, the progress made evidences a fruitful service. A number of Hungarian churches are making resourceful adaptations to the changing conditions. Work among the young people is being developed. Some of these churches will make the grade and become English-language and community-serving churches. Many of them, in due course, following the experience of the older German-language churches, will disappear. Their young life will be assimilated in the English-speaking churches. When the about forty years of mission work with Magyars is thus sympathetically reviewed, and its present vitality reckoned with, there will be no disposition on the part of a sound missionary administration to withdraw its support from aided fields. The work with Magyars has been a rewarding adventure of hospitality and fellowship.

Distributed throughout the city, mining and industrial communities of this country are small groups of Protestant Magyars. They have no church of their own language. They tend to be lost in the New World. Ministers of English-speaking churches who will take pains to seek out these families, to extend them welcome, and particularly to the Communion service, will render a grateful and meaningful service.

Mission Work Among the Slavs

The Slavic races have made a vast contribution to America's industrial progress. In increasing numbers, also, they have taken to the land. The Census of 1930 reported, according to mother tongue, two million foreign-born Slavs in the United States. This would indicate a total population, including those of foreign or mixed parentage, of about six million. The third generation has to be taken into account also, for the Slavic groups have maintained an unusual integrity. Long after the language is lost, the consciousness of race and kind prevails. Evidence of this readily can be found in the Bohemian community of Baltimore or in the Polish neighborhood communities of Buffalo and Chicago. This observa-

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tion is of such consequence to the Home Mission societies engaged in work not only among Slavs but with other nationalities, that a statement of Dr. Paul Fox of Chicago deserves thoughtful consideration:

"As to the racial consciousness and solidarity of the 'foreign-language groups' of Chicago, there is no doubt whatever that it still is very strong, not only among the first generation, but also among the second, and even the third. They not only maintain fairly solid settlements, but all their organized life follows also largely their racial affiliation lines. It is, therefore, rather a delusion to think that these groups are rapidly breaking up. The breaking-up process is going on, but it is far from being as rapid as we are at times apt to think. To be sure, these 'foreign-language' peoples are becoming Americans in language, customs, loyalty, citizenship, and, of course, by all means, in industry, business and in politics. To pick them out from the mass of our population as racially so-and-so is getting to be rather a difficult matter. But in regard to their racial consciousness, interest in their traditional inheritance, appreciation of their culture, love of their folkways, and their loyalty to the group, they are far from turning their backs on their racial and cultural backgrounds."

The term "Slav" covers a number of racial groups or nationalities of Eastern Europe rather loosely identified by ties of blood, culture and of language, with religion a sharply divisive force among them. The Slavs thus fall into an Eastern and Western group, in accordance with their church affiliation, and this is of importance to the missionary enterprise. All of the Slavic races are found in very considerable number in the United States, the Poles being in the great majority.

TABLE 19. THE SLAVS OF EUROPE AND AMERICA: 1930—
ACCORDING TO MOTHER TONGUE

	Foreign-born in U. S. A.	Predominant Church Affiliation in Europe
<i>Eastern Group:</i>		
Russians	315,721	Orthodox
Bulgarians	12,128	"
Serbian	30,121	"
<i>Western Group:</i>		
Czechs	201,138	Roman Catholic
Slovaks	240,106	" "
Poles	965,899	" "
Slovenes	77,671	" "
<i>Intermediate:</i>		
Ukrainians	68,485	Greek Catholic

"Peasant Pioneers"

The latest survey of the economic, social and religious conditions among the Slavs in this country from the standpoint of Home

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Missions, was made by Rev. Kenneth D. Miller in 1925, and published by the Missionary Education Movement under the title "*Peasant Pioneers.*" Dr. Miller by his long contact with the Slavs in this country and abroad and from repeated trips to Europe following the Great War, writes with authority. Excepting as the economic condition of the Slavs has been affected by the depression, and the further migration of Slavs to America has been stopped by our policy of restriction, the picture presented by Dr. Miller is thoroughly applicable to the situation today, especially as it concerns the religious situation and Home Mission work.

The new Immigration Act of 1924 designedly favored immigration from the north and west of Europe. Its effect is seen in the greatly restricted immigration from Southeastern Europe. In the seven years to June, 1932, only 63,000 Slavic immigrants entered this country, while in the same period 50,000 left. The net increase in our population through Slavic immigration was, accordingly, only about 13,000. Of the Poles, 23,000 came to this country while 17,000 departed.

Religious Conditions

Dr. Miller stresses the fact that the six million Slavs in the United States derive not from the cities of Eastern Europe but from the villages; that "the traditions, ideals, and standards which are being transplanted upon American soil by Slavic immigrants are those of the peasant class"; and the soul of this peasant finds its best expression and its deepest satisfaction in religion. His church, with its forms, ceremonies, and services, its holidays, and customs, is woven into the very warp and woof of his life. His superstition, his credulity, and his prejudices, as well as his piety, are bulwarked by the church. But as to the meaning of religion as it affects his conduct, Prof. Edward A. Steiner is quoted as a not unsympathetic friend of the Slav:

"In spite of the fact that religious forms dominate the life of the masses of the Slavs, there are no people in Europe who understand less of the real value of religion, whose conduct towards each other is so little affected by it, or to whom it so entirely is a mere belief in the mysterious forces of Heaven and Hell, which can be appeased by prayers, formulas, sacrifices, and pilgrimages. Religion with them has seemingly nothing to do with sobriety, chastity, conquering the will, or the cultivation of the inner virtues."

With the following observation of Dr. Miller, Dr. Steiner would readily agree:

"If the mystic power of the religious faith of the Slav could only be harnessed to the practical problems of life, and designed to produce Christian life in individual and society, these simple peasants could revolutionize the religious world today." But with superstition, formalism and ritualism on the one hand, and atheism

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and materialism on the other, the task is a profoundly difficult one. A strong drift away from the church is noted both among the intelligentsia and the industrial workers. The Slavs are at the parting of the ways. Religion must be reformed, revitalized, regenerated, or it must give place to rationalism and materialism.

The Unchurched

Competent observers estimate that the following percentages in this country are to all intents and purposes, unchurched:

Slovenes	10 per cent	Croations and	
Slovaks	20 " "	Serbs	50 per cent
Poles	20 " "	Ukrainians . . .	50 " "
Czechs	50 " "	Bulgars	75 " "
		Russians	90 " "

"Thus," says Dr. Miller, "approximately two million Slavs,—men, women and children,—one-third of the total population,—are untouched by organized religion in America. This is an astounding state of affairs when one recalls the place which religion occupied in their lives in the old country." So far as known, this statement has never been challenged.

Protestant Missions

Without any previous arrangement, the Protestant denominations have tended to focus their interest upon particular Slavic groups. The Czechs were the first Slavic nationality to be reached by the Protestant churches. The Congregational and Presbyterian churches were early on the field. The Presbyterians have the most extended work among the Czechs, including a rural presbytery in the Central West with a membership of over 2,000. The Baptists have developed the most extended mission work with Poles; and have carried on a fruitful mission among Bohemians, particularly in Chicago. The Methodist Episcopal Church has work with Poles, Czechs, Slovaks and Russians. The Lutherans enlist by far the largest single group of Slavs in the Protestant Church in the United States. The Protestant Episcopal Church is pursuing a policy of cooperation with the Orthodox Church. Protestant work among the six million Poles, despite the widespread disaffection from the Roman Church, has presented unusual difficulties, and the results in terms of church membership are exceedingly meager.

Following painstaking effort to get the facts, Dr. Miller, in 1925, reported 381 Protestant churches and missions for the Slavs in America with 35,000 members, served by some 300 pastors, missionaries, and colporteurs.

Commenting on this showing, Dr. Miller affirms:

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"To attempt to evangelize the Slavs by means of churches and missions where the gospel is proclaimed in their native tongue must be expected to meet with small results in terms of church members. Not many Slavic peasants who have been trained from their youth in the Catholic or Orthodox faith can be expected to step immediately into complete and intelligent fellowship with the Protestant Church. The greatest value of these churches lies in their work with the children and in the influence which these small groups of adult Protestants, wisely led, may exercise on their fellow countrymen Their success must be measured not so much by the statistics of church membership as by the reaction of the community to their work."*

Nothing in the experience of Protestant missions to the Slavs in the intervening years would modify this carefully matured judgment.

The latest reports (1933) yield 1113 churches and missions with a membership of 109,207. The addition appears largely to be attributed to the more complete reports from the Lutheran churches and the progress of their work.

Mission Work With Italians

In the recent eight year period to 1932, within which time the Immigration Act of 1924 became effective, immigration from Italy has added but slightly to the population of the United States. The net gain through Italian immigration in these eight years was 11,000 only. This is in striking contrast to the single year of 1914, just prior to the beginning of the World War, when there was a net addition to our population of 211,000 Italians. But the Italian has become a familiar and omnipresent part of the American scene. Four and a half million, including children of foreign parentage, was the discovery of the last census (1930).

It was in the period when Italian immigration was at its peak that the most active interest was shown by the Protestant Home Mission societies. A survey of Italian work in New York City in 1912 discovered 44 churches and missions conducted by nine denominations; 38 of which reported 5,584 members with 4,741 enrolled in the Sunday schools. Nearly a million dollars had been invested in properties and more than \$85,000 annually was granted for maintenance. In a study published in 1917, "Religious Work Among Italians in America", by Antonio Mangano, there were listed, field by field, no less than 331 centers of work, widely distributed throughout the country. Something over 15,000 members were enrolled in these churches and missions.

Aims and Method

The general aim and method of this new and absorbing home mission project at that time is found in a statement by Dr.

* "Peasant Pioneers," Kenneth D. Miller, p. 163.

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Frederick H. Wright, who had served as Superintendent of the Italian Mission of the Methodist Episcopal Church. Emphasis was to be placed on the church as a social center, in direct opposition to the Roman idea, which places the stress upon the church edifice as simply a place of devotion. Care was to be taken to eliminate criticism by keeping the church proper sacred for public and private worship. But the rest of the building was to be used as a community center, to accentuate the social meaning of Christianity. This was an entirely new idea to Italians. But to this was added the preaching of the Gospel in Italian.

"There is no wish to perpetuate this feature of the work," Dr. Wright wrote, "but only two things will lead to its discontinuance: (1) Cessation of immigration, and (2) absorption of the young and rising generation into our American Sunday schools and churches. It is absolutely essential to have Italian services for the adult immigrant. He must go where he can understand and be understood. As to the second consideration, this absorption will be gauged by the friendly attitude of Protestant Churches."

Italian immigration has ceased earlier than was then anticipated, and unless our national policy is reversed, which seems quite unlikely, the period of time in which a continuance of the Italian language will be required in mission work is reasonably measurable.

In addition to the obvious appeal for sympathetic and neighborly service made by masses of Italian immigrants who were pouring into our city and industrial centers, Home Mission leadership was not long in discovering the equally insistent appeal for enlightenment and leadership in the things of the spirit.

The Italians, both in Italy and America, Professor Mangano observed nearly two decades ago, may be divided into four general groups: (1) All who are loyal to the Roman Church; (2) A larger group who are indifferent; (3) The atheistic, anarchistic, and socialistic group, which is actively hostile to religion of whatever name. To this latter class belong the great throng of younger men who have lost faith in Roman Catholicism and who firmly believe that all religions are only worn-out superstitions, imposed upon ignorant people; (4) "the faithful remnant"—men and women who have seen a new truth and have been willing to endure the bitterest criticism and to unite themselves with the "feeble" evangelical groups.*

While the Roman Catholic Church in America in the intervening time has greatly increased its concern for Italians and enlarged its social and recreational work, stimulated in many cases by the Protestant centers and adopting their methods, the

* "Religious Work Among Italians in America," Antonio Mangano, New York, 1917.

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general situation among the Italians, religiously, remains very much today as it was in this earlier period. Perhaps much prejudice against the Roman Church has been lessened since the advent of the Fascist government in Italy and its agreement with the Vatican. The Italians have prospered economically, have readily adjusted themselves to modes of American life, have tended uncritically to accept our ordinary standards of success, and have gained a certain sophistication. But the slow progress of Protestant missions among Italians is not due to the devotion of Italians to the Roman Church. This might more truly be said of the Poles. What all churches confront is a vast indifference to religion and a growing materialism. This is the condition which the Home Mission societies have finally to reckon with.

Measure of Progress

No thoroughgoing study of the extent and progress of mission work among Italians has recently been made. It is, of course, futile to attempt to appraise the meaning of such work by any statistical measure. So far as the number of centers occupied and the membership of the churches have significance, the following table will be of interest. The figures for 1917 were compiled by Rev. Antonio Mangano. Those for 1933 were reported by the various denominational Home Mission societies:

TABLE 20. PROTESTANT ITALIAN CHURCHES AND MISSIONS
IN THE UNITED STATES

	1917		1933	
	Churches and	Missions	Churches and	Missions
	Members		Members	
Northern Baptist	82	2,750	46	3,021
Congregational	44	983	14	551**
Evangelical	3		4	298
Lutheran			105	5,278
Methodist Episcopal and			64	4,721
Methodist Episcopal, South	60	5,241*	6	253
Presbyterian, U. S. A.	107	4,800	75	7,657
Protestant Episcopal	24		26	4,416**
Reformed in America	3		3	193
United Presbyterian	8		6	362
Other denominations			5	349
	331	13,774	354	27,099

In the early stages of the work many small centers were opened up and reported as missions. The trend has been in

* Of this number 1,839 are probationers.

** Report as of 1925.

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the direction of consolidation, of focusing interest upon those communities where a church is demonstrating its ability to develop its own resources of leadership and increasing support. The Italian church is thus increasingly looked upon not as a foreign-language project, but as a permanent center of Christian influence in a community which for a long time to come will be marked by its Italian heritage, tradition and group life.

The foregoing table does not include the very large number of young Italians enlisted in the activities of the Christian centers and neighborhood houses. Nor has any estimate been made of the number originally enrolled in mission centers who have removed and united with older American churches; nor does it include the increasing number which are being reached by these churches in the ordinary course of their parish ministry.

A sympathetic study of the entire field of Protestant Home Missions among Italians will be of help in charting the course of this fruitful work in its next and transition period.

The Neighborhood Houses and Christian Centers

When thirty years or so ago, at the beginning of the present century, the churches and missionary agencies became aware of the new immigration which was pouring into this country, particularly from the south and east of Europe, and which was settling largely in the city, mining and manufacturing communities of the eastern industrial zone, two needs came to the fore—one profoundly human, the other, the appeal of unsatisfied and hungry hearts. Both of these needs were equally vital, but according as one or the other was emphasized or made the starting point, the missionary program derived its pattern.

When the distinctive religious need of these new immigrants was foremost, the preacher was in evidence. Tent work was thus begun among the Italians. In Philadelphia, New York, and other centers, this pioneering work of evangelism resulted in missions which eventually became organized churches. Where, on the other hand, there was the outstanding appeal of child life, perhaps a kindergarten or day nursery or sewing school conducted by a woman missionary was the first point of contact. This was the history of the Bohemian settlement in Chicago, now carried on as Howell Neighborhood House, and of many other Christian centers.

The Neighborhood house was frankly patterned after the social settlement. It has been less hesitant to avow itself definitely and specifically religious. The Neighborhood house is an outreached arm of the Church. In its program and approach it is unconventional. It does not "call" a minister. Its head-worker as likely as not is a lay-worker. Being unconventional it readily lends itself to changing situations.

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The Christian Centers or Neighborhood Houses are largely in charge of American-born men and women who have developed a more or less distinctive educational and social approach to the immigrant community,—for that reason, none the less Christian. The Presbyterian Church maintains no less than sixty such centers; the Baptists have a number widely distributed in polyglot communities. The women of the Methodist Episcopal Church, South, are thoroughly committed to this type of service. There has not, however, in recent years, been an adequate appraisal of this specific form of Home Mission work. Denominational conferences of neighborhood house workers are held. An inter-church conference of leaders in this movement would be timely. The Neighborhood Houses and Christian Centers have been particularly serviceable in the period of the depression. They seem to have been prepared for this very hour.

Measure of Results

A mission enterprise which has found its meaning in such a wealth of disinterested service to profound human, social and religious need cannot be measured in terms of institutional success. It is to be recognized, furthermore, that it was a mission directed to an immigrant population from an Old World, speaking diverse and foreign languages,—a population swiftly caught up in the processes of assimilation. Mission centers established in congested colonies of immigrants look with encouragement on families which move to new and better homes in other quarters of the city. There is a constant turn-over in their constituencies.

The foreign-language church is in itself a temporary institution designed to meet an exigent situation. These churches, unfortunately, were not always located with reference to future change and the possibility of their continuing service as English-language churches. They have had, also, to meet the difficult problem of reconciling a second generation born in America with the conservative outlook and tradition of a parentage come from Europe. The situation presented by the mission to the immigrants and their children is quite unlike that of a mission to a foreign land.

The Laymen's Inquiry, as it considers the attempt to appraise the value of missions on the foreign field, finds that,—“The results of missions, particularly of present-day missions, are highly intangible. . . . The influence of the Christian mission far outpasses the showing in church membership.” The estimate of the value of the mission, in the final analysis, “turns largely on the estimate of the personnel and of the motives which determine the relations of missionary and people.”*

* “Re-Thinking Missions,” New York, 1932, p. 13-15.

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More Than Two Thousand Centers

Where there is a disposition to measure the present accomplishment of work with New Americans in the terms of organized churches, missions, and their membership, the following table compiled from reports of denominational headquarters will be of interest. For Slavs, Hungarians, Italians and Mexicans, for whom this new home mission enterprise has largely been carried on, there are 2,109 Protestant churches and missions with a membership in excess of 185,000. By far the greater part of these centers have at one time or another received the financial aid and fostering care of the home mission societies. A more detailed table will be found in the Addenda.

TABLE 21. NUMBER AND MEMBERSHIP OF ENTERPRISES
FOR NEW AMERICANS

	Churches and Missions	Church Members
1933		
For Slavs	1,113	109,207
For Italians	354	27,099
For Hungarians (Magyars)	189	21,310
For Spanish-Americans and Mexicans	453	28,084
	2,109	185,700

Note: This table includes churches and missions established or aided by the National Home Mission societies, or by local interests and a number of churches which were organized without direct Home Mission assistance; the exact number of this latter group is not known.

Discounting this reported membership by say twenty per cent, to approximate an active and participating membership, and then allowing for each such active member two others, that is—children enrolled in Sunday school and others enlisted in some activity, there would be no less than 445,000 immigrants and their descendants directly under the influence of these churches and missions. Nor does this take account of the great number enrolled in the Christian centers and neighborhood houses. From fifty to sixty thousand would be a conservative estimate. 500,000 New Americans thus under the immediate influence of Protestant foreign-language churches and missions and in Christian centers is a proximate measure statistically of the present situation. It may be regarded, in its potential meaning, with vast encouragement.

It is, nevertheless, true that there remains outside the influence of any church, Protestant, Roman Catholic, or Jewish synagogue, a great multitude of New Americans. The issue which the Home Mission society confronts is not that of foreign-language churches or a national program for a particular racial

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group; it is a question of the continuing place and service of organized Christianity in the teeming and inchoate centers of American life. What is at stake is a Christian strategy for the city and industrial community, as well as for suburban and rural communities which are being taken over by New Americans.

Cooperation

From the very inception of the Home Missions Council, cooperation was facilitated among the various denominations in their work with New Americans. While much of the work among our recent immigrants was local in origin and not under the control of the national societies, duplication of effort in particular communities has largely been avoided. The instances are rare, however, where either national or local societies have merged their interests in carrying out a united project in a neighborhood community, or a united work for any particular racial group. Ten or more denominations have projected work with Italians. A united publication for Italians was advocated a score or more years ago and never realized. In 1922 attention was directed to eight separate Protestant publications for Czechs and seven for Slovaks. Some consolidation of these Protestant religious periodicals was recommended, the aim being to have one excellent paper for the Czechs and one for the Slovaks. These recommendations were never carried out.

The Interdenominational Council on Spanish Speaking Work in the United States enlists eleven different denominations, and several of the home mission societies with the most extended work employ superintendents who travel over the same territory. This Council, however, furnishes the most distinguished illustration of the possibilities of conference and comity in the field of work with immigrants. It publishes "Nueva Senda," a monthly bulletin in the Spanish language.

The Next Stage

The future course of Protestant Home Missions among New Americans will be controlled by several major considerations:

First: The changing conditions in the population brought about by the restriction of immigration and the processes of assimilation.

Second: The present attitude and relation of the New American to religion. Account will be taken of those dissatisfied with Old World religions, and the indifferent.

Third: Continued appreciation of the background and culture of the various races which are becoming a part of the New America.

Fourth: The adjustment of existing foreign-language churches and Christian Centers and Neighborhood Houses to new conditions and new needs.

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Fifth: The position of such projects in a comprehensive church city plan; a plan that will take account of the total resources in wealth and leadership of all denominations and will aim at something more nearly like equal religious privilege for all populations and all quarters of the city.

Sixth: A larger Christian strategy for the city and industrial community in terms of civic, social, and economic life.

Seventh: The Christian message itself in its meaning for a swiftly changing and interdependent society, deriving from the conviction that "the Gospel of Christ is a gospel for the whole of life and the whole of mankind."

ADDENDA I

FOREIGN-BORN, WHITE POPULATION, 1930 ACCORDING TO MOTHER TONGUE

			Per cent of total
I.	1. English and Celtic	3,097,021	23.2
	2. Germanic	2,363,411	17.7
	3. Scandinavian	1,142,645	8.5
		6,603,077	49.4
II.	4. Latin and Greek	2,814,101	20.9
	5. Slavic	1,992,533	14.9
	6. Lithuanian and Lettic	172,643	1.3
	7. Various others	1,741,820	13.0
		6,721,097	50.1
	8. Unknown	42,233	.3
		13,366,407	99.8

ADDENDA II

FOREIGN BORN WHITE POPULATION IN THE U. S. A. ACCORD- ING TO MOTHER TONGUE FROM THE SOUTH LARGELY AND EAST OF EUROPE CENSUS OF 1930

Latin and Greek:

Italian	1,808,289
French	523,297
Spanish	126,288
Portuguese	110,197
Roumanian	56,964
Greek	189,066

2,814,101

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Slavic :

Polish	965,899
Czech	201,138
Slovak	240,196
Russian	315,721
Ukrainian	68,485
Slovenian	77,671
Croatian	79,802
Serbian	30,121
Bulgarian	12,128
Wendish	1,372

1,992,533

Lithuanian :

165,053

Lettic :

7,590

Various Others :

Yiddish	1,222,658
Magyar	250,393
Finnish	124,994
Armenian	51,741
Arabic	67,830
Turkish	10,457
Albanian	7,586
Other	6,161

1,741,820

6,721,097

Note: As for every foreign born white person in the United States there are approximately two white persons of foreign or mixed parentage, by multiplying any of the above figures by three, a rough approximation of the total population using any given language may be arrived at. It has been popularly said that there are six million Slavs in this country, which is just the number which this process yields. This index, however, must be used with reserve, as the ratio of the foreign-born to the second generation varies with particular races.

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ADDENDA III

PROTESTANT FOREIGN LANGUAGE CHURCHES AND MISSIONS: 1933

THIS TABULATION INCLUDES ONLY THE FOUR MAJOR RACIAL GROUPS—SLAVIC, ITALIAN, HUNGARIAN, AND MEXICAN

	SLAVIC		ITALIAN		MAGYAR		MEXICAN IN U. S. A.		TOTAL	
	Cen.	Mem.	Cen.	Mem.	Cen.	Mem.	Cen.	Mem.	Cen.	Mem.
Baptists, North	101	5,792	46	3,021	31	2,190	69	2,948	247	13,951
Baptists, South							(c) 56	3,562	56	3,562
Congregationalists	(a) 24	1,396	(b) 14	551			(c) 9	470	47	2,417
Disciples	11	1,041					10	805	21	1,846
Episcopalians	(a) 6	1,655	(b) 26	4,416					32	6,071
Meth. Episcopal	22	1,159	64	4,721	2	110	52	4,096	140	10,086
Meth. Episcopal, So.			6	253			62	5,710	68	5,963
Free Methodist							(c) 10	300	10	300
Ch. of the Brethren			1	68					1	68
Moravian Br. (T.)	(a) 24	1,523	(b) 1	41					25	1,564
United Brethren							4	257	4	257
Evangelical Church			4	298					4	298
Presbyterian U.S.A.	61	5,814	75	7,657	46	4,848	54	3,981	236	22,300
Presby. U. S. South	2	115	3	240			39	2,724	44	3,079
United Presbyterian			6	362					6	362
Lutheran bodies	851	89,636	105	5,278	22	1,955	73	2,606	1,051	99,475
Reformed in U. S.	1	62			71	11,027			72	11,089
Reformed in America			3	193	7	470			10	663
Ref. Independent	(a) 4	796							4	796
Hungarian Reformed					(b) 10	710			10	710
Mennonites	(a) 1	47							1	47
7th Day Adventists	(a) 5	171							5	171
Friends							(c) 2	46	2	46
Interdenominational							(c) 2	164	2	164
Nazarene Church							(c) 11	415	11	415
	1,113	109,207	354	27,099	189	21,310	453	28,084	2,109	185,700

Note: This table includes churches and missions established or aided by the national Home Mission societies, or by local interests, and some churches which were organized without direct home mission assistance; the exact number of this latter group is not known,—they are largely Slovak Lutheran churches.

Sources of Information

(a) From "Peasant Pioneers" by Kenneth D. Miller, Missionary Education Movement, 1925.

(b) From "Handbook Bibliography on Foreign Language Groups," Comp. by Amy Blanche Greene and F. A. Gould—pages 85, 110; Missionary Education Movement, 1925.

(c) From "The Northern Mexican," by Robert N. McLean, Home Missions Council, New York, 1930. Statistics include Spanish-Americans.

Other figures corrected according to information furnished by secretaries of boards concerned, summer, 1933. (The Baptist Slavic figures include missions among Roumanians and Letts).

MISSION TO JEWS

J.S.C.

It is a pathetic fact that the Christian Church in its approach to the Jews has but rarely been Christian. Seldom has it been wise. Prejudice and misunderstanding have often vitiated both the message and the method, alienating the Jewish people from

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the greatest Jew of history. In these days when missionary work for every other race is being subjected to fresh study and appraisal, it is surely time to examine anew the approach of the Church to the race of Jesus.

This is the more important because of the number and increasing influence of Jews. About one-third of the 15,000,000 Jews in the world are now in America. The United States has 4,500,000 Jews. Canada has 156,000. They are preeminently a city folk. The majority of Jews live in a few large cities. New York, which is the largest center of Jewish life ever known, has 1,835,000 Jews. Chicago has 325,000, Philadelphia 270,000. In few numbers they live in smaller cities, towns and villages. They are scattered over every state of the Union and over every province of Canada. In the United States they live in 9,712 different places and proportionately they are as widely distributed in Canada.

In this country Jews are prospering phenomenally. Here there are no ghettos to hem them in, nor discriminating laws to cow their spirit. Though a large number of the more recent immigrants are poor and have only the economic outlook in life of wage earners, yet no element of the population is so eager to avail itself of economic and educational advantages. They press forward to enter every open door. Though constituting but three per cent of the total population, they form ten per cent of the student body in the higher schools of learning, and through this they enter all the professions. They have reached the foremost place as lawyers, doctors, educationalists, scientists, engineers, and journalists. In industry and commerce, in politics and finance, they exercise a powerful influence. They own and manage a number of the most important newspapers. They control the theatres. The motion-picture, jewelry, fur, clothing and other industries are in their hands. They furnish governors for three states, and mayors for ten cities. They are well represented in state and national legislatures, and two Jews sit on the bench of the Supreme Court of the United States.

In this country Jews are at the peak of their experience, economically, politically, and culturally. They will doubtless occupy a still larger place in American life. They now hold the leadership of the Jews of the world. What happens to the Jews in America will largely determine the future of Jews everywhere.

A disturbing factor in Jewish-American life is the rise of anti-semitism. While we have not here the Jew-baiting or active persecution which have cast their blight over a number of European lands, there is yet enough of prejudice and social discrimination to furnish material for such explosive outbursts as those of the "Dearborn Independent" and the Ku Klux Klan. The duty of the Christian Church is obvious. Anti-semitism puts a veil between the Jew and Jesus. The Church cannot successfully

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at the same time preach its Gospel and deny its fundamental ethic. Nor can it be a passive spectator of injustice and ill-will. It must take an active part in exorcising prejudice and in the creation of good will.

What is giving Jewish leaders deepest concern today is the widespread drift of their people from the ancient faith. The synagogue is no longer the dominant factor in Jewish life. The disappearance of the ghetto and the emergence of the Jews into the neo-pagan conditions that have followed the World War have had disastrous effects upon their traditional beliefs and practices. The majority of Jews today have little or no contact with organized religion. In one of his essays Rabbi Mordecai M. Kaplan says:

"The most heartbreaking disillusionment which we Jews have faced in our entire history has been the one following the removal of our civil and political disabilities. The least we expected was that we would henceforth find it easier to be Jews. The fact is that it was never so hard to be a Jew as nowadays. . . . The truth is Judaism is disintegrating. So rapid is the process of disintegration that unless it is stopped betimes Judaism will be past recovery."

The pathos of the situation is only augmented by the confusion among religious leaders. They are baffled by their perplexing problems. Rabbi Solomon Goldman says:

"The end of almost a century of religious conflict in Jewry find neither Orthodoxy nor Reform with any victory to record; finds, rather, both so impoverished in spiritual and intellectual resources that neither can hope to meet the new challenges of our own day."

The devout among the people are bewildered. Revolutionary changes are taking place all about them. The old ideals are receding before the secular spirit of the time. There is a distinct lowering of moral standards. For the young working people socialism is taking the place of Judaism. The intellectuals have accepted a materialistic philosophy of life. What can the old folks do? They know no way of turning back the hands on the dial. They say their prayers alone and cling the closer to "the piety of the fathers."

The tie that binds most Jews together today is race rather than religion. For the survival of the Jewish people reliance is placed upon the development of a Jewish consciousness through Jewish culture. This is one of the underlying motives of modern Zionism. It is hoped that by the return of many thousands of Jews to the ancient homeland there will come about a revival of Jewishness among the languishing Jewries of the world. Arthur Ruppin declares that Zionism is "the last desperate stand of the Jews against annihilation."

Not all of the agencies included in these Councils are equally convinced of the justification or value of a Christian missionary

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approach to Jews. There are those whose position is, as the secretary of one board has put it, that "the religious aims and purposes of Judaism in America are so closely akin to those of Christianity that Christian leaders should recognize them as worthy of fullest cooperation." The procedure into which his point of view resolves itself is to "accord to Jewish religious leaders first opportunity to win their own people," definitely to refrain from attempts to proselyte Jews and to confine missionary efforts among them to those who are estranged from the synagogue and to those individuals who on their own initiative turn toward Christianity. Those who hold this view and many who earnestly advocate Christian missions to Jews are alike zealous to further in every possible way inter-racial understanding, sympathy and cooperation.

Nine agencies, including several not included in the membership of these Councils, are engaged in a cooperative program of work for the Jewish people. These agencies, following a recommendation approved by the Home Missions Council at its Annual Meeting in January, 1932, have united in the support of a Joint Department on the Christian Approach to the Jews, for which the Home Missions Council acts as Treasurer.

Program of Joint Department

For various reasons the Jewish people have been left almost entirely out of the church's missionary program. The work of bringing Jews into contact with the Christian faith has been left very largely to independent enterprises. In spite of their limitations, these institutions have kept alive interest in work for the Jews, and given earnest Christians an opportunity of helping in their evangelization when the church was unready or unwilling to undertake the task. Much devoted service has gone into their activities, and through them Jews in varying numbers have been reached. Bread cast upon the water has appeared in unexpected places after many days.

The defects of these earlier methods of approach to the Jews have been due mainly to the nature of their organization. Having no integral relations to the church, a disproportionate amount of time and energy has had to be expended on securing financial support. For the same reason there has been a lack of that close supervision which is given to church enterprises. At times they have suffered also from limited leadership, meagre equipment, and the use of archaic methods. Having little or no connection with each other there has been wanting that cooperation which would have made possible the establishment of common standards, the production of joint literature, and other desirable results. More serious still, with the enormous growth of the Jewish population, there has been recognized the utter inadequacy of such methods to meet the Jewish situation that faces us in

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America. A mission here and there in a ghetto is no real answer to the problem of an effective approach to 5,000,000 of the most capable, persistent, and resourceful people in all the world.

The need and urgency of an adequate and constructive means of interpreting Christ and Christianity to the Jews cannot be over-emphasized. From whatever angle we view this gifted race, with which we have so much in common, it is demanded of us that we seek to remove the barriers of prejudice and misunderstanding, and give to this task the best that a sympathetic study of history, experience and methods of approach can contribute. Nothing less will avail. Any worth while approach to the Jews should include the following:

1. Every denomination in America should accept some share of responsibility for a definite ministry to the Jews. Their wide distribution over every section of the country gives to every church an opportunity for some form of service. At present very few of the constituent boards of the Home Missions Council include the Jewish people in their program.

2. The methods of approach to the Jews should conform to the highest standards that have been set for other forms of missionary activity. A century of experience has taught us that while the Gospel of Christ is the same for all men in every land and for all time, it must be adapted to the conditions of the people to whom it is borne. Christ Himself approached different classes of people in a very different way. One of the fundamental principles of modern missionary effort is that the one eternal message must in its presentation be adapted to the thinking, environment, traditions, and even the social life of the people to be won. This is peculiarly necessary in an approach to the Jews. It is universally recognized as a task of great delicacy, requiring not only a sympathetic understanding, but a knowledge of Jewish history, customs, beliefs, and attitudes. The interpretation of Christianity to the people from whom it came has suffered greatly through prejudice, lack of appreciation and the use of defective methods. Nothing should be left undone to discover the best way of making an effective approach to the great heart of American Jewry.

3. In an approach to the Jews use should be made of existing agencies. The great majority of Jews on this continent live in American neighborhoods, and share the life of the people about them. This wide dispersion has brought them within the parishes of thousands of churches. Many neighborhood houses have Jews in varying numbers in their community. Obviously we must learn to think of the Church's responsibility toward the Jews not merely in terms of a special center here and there, but in terms of the thousands of churches and neighborhood houses in the vicinity of which Jews have come to live. We have here a normal means of approach which is also surprisingly effective. If

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every church and neighborhood house having Jewish neighbors sought in some definite way to establish friendly contacts with Jews and include them in its ministry, the aggregate of service would far exceed anything that has hitherto been attempted.

4. We have here also a peculiarly favorable field for cooperation. While each church must assume responsibility for its own work, the complexity of the task makes it desirable to benefit from the experience of all others engaged in this service. The education of the church through the use of its publications, lectures in seminaries, conferences, addresses, mission study classes, etc., can best be done cooperatively. Cooperation is also most important in the production of literature for both Christians and Jews. The need of higher standards is everywhere recognized, and this can be effectively secured only through united action. It was the recognition of the vital importance of cooperation in this field that led the Home Missions Council to sponsor the establishment of the Joint Department of Cooperating Boards on the Christian Approach to the Jews. Without question, this is the greatest forward step that has yet been taken in the development of wise and worthy methods of approach and in coordinating work for the Jews among the Christian forces of America. Through its extension into unoccupied fields it is possible to mellow the relationships of Jews and Christians everywhere, and open a way for Christ into the hearts and lives of His own people.

This Committee has no desire to sit in judgment between those groups which do and those which do not favor a program of Jewish evangelization. The program being developed by the Joint Department of Cooperating Boards seems to the Committee to be conceived and conducted in a fine spirit of Christian tolerance and sympathy and to be deserving of the fullest cooperation of all those agencies which are persuaded that the attempted evangelization of the Jews is justified.

It is the conviction of the Committee that a consistent and effective missionary approach to the Jews requires an equally sincere approach to them as a group by the Christian community in the broad range of social contacts. It seems to this Committee that the concept of a universal gospel must rest back upon the concept of a universal society. A denial by Christians of the latter implies a denial of the former. Therefore, any program of Jewish evangelization which is accompanied by an attitude of racial superiority or by a practice of racial exclusiveness is not only fundamentally inconsistent but is likely to be quite futile. We would emphasize, therefore, that the first point of an effective approach must be the attitude of Christian individuals and Christian society in general toward Jewish individuals and Jewish society in general. If Christian society first takes the Jew into its fellowship it can then hopefully approach him religiously.

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When Christian society is ready to ask the Jew to share fully its collective life, it can then justly ask him to share its faith and religious experience.

SPANISH-SPEAKING PEOPLE IN THE SOUTHWEST

The Spanish-speaking population of our southwest states has had a distinct place in the program of Home Missions for seventy years. When this southwest territory became a part of the United States there was resident there, particularly in New Mexico and southern Colorado, a considerable population of mixed Spanish and Indian origin who had lived there since the early days of the Spanish Conquistadores whose descendants they were. Their religious destitution and educational backwardness first attracted the attention of Protestant churches in the east during the sixties. The earliest missionary effort included the establishment of a church and a day school among them. Predominantly an agricultural people, living in isolated plazas and mountain valleys, they have kept their racial identity and, outside of the towns, have until recently changed but little in their mode of living.

With the general development of the southwest, and particularly during the years of the World War and after, the growing demand for common labor, coming at the time of great political unrest in Mexico, caused a great influx of Mexican immigrants. They were employed on railroad section gangs, in the copper mines and smelters, for seasonal labor in agriculture, and in many other types of industry. They scattered widely throughout the southwest states of Texas, New Mexico, Colorado, Arizona and California, and to a much lesser extent through the Middle West. For the most part they settled in the cities and towns, living in congested slums. San Antonio, El Paso and Los Angeles became great Mexican centers and the gateways through which they poured into a thousand communities of the southwest country. Their rapid growth in numbers and their wide dispersion created a new situation for Home Missions and called for the immediate expansion of the missionary program and for its adaptation to a new set of problems.

These two population strains, the long resident Spanish-American and the more recent Mexican immigrant, although alike in racial origin and in language, are in reality quite distinct. The isolation, which in the case of the former largely shut him off from Anglo-Saxon influence, is being destroyed. The English language is penetrating his mountain communities and Spanish is a dying language for him. In due time the Spanish blood stream in New Mexico will be fairly well merged with the Anglo-Saxon. It was assumed by many that the increase in Mexican immigration would tend to heighten the racial consciousness and separateness

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of the Spanish-American. The contrary seems to have been the case. Generally speaking, there seems now to be a closer bond between Spanish-American and Anglo-Saxon than between Spanish-American and Mexican. This is the conclusion reached by Dr. Robert N. McLean, for many years a close student of this problem. Of the implications of this for the missionary program we will speak later. The point to be noted here is that in considering the Spanish-speaking population as a whole we have not one group but two.

Present Status and General Trends

The total number of Spanish-speaking people in the southwest has been variously estimated at from 1,500,000 to 2,000,000, with 1,650,000 the estimate most generally accepted. Probably 150,000 have returned to Mexico since 1930, the return movement seeming by now to have spent itself. The returns of the 1930 U. S. Census seem, in general, to confirm these estimates, but the systems used in this and previous enumerations make accurate totals difficult to secure. Prior to 1930, this population was not treated as a distinct ethnic stock. Those among them who were of Mexican birth or parentage were separately classified, but included with the white population, being treated as "foreign-born *whites*" or "native *whites* of foreign or mixed parentage." The long-resident Spanish-American was lost in the totals of "native white of native parentage." In the 1930 Census a somewhat different basis was used in the enumeration for the purpose of getting a total picture more nearly comparable to the picture which the Census gives of the Chinese or Japanese or American Indian population. This was occasioned by the rapid increase in Mexican population, but was apparently based, in part, on the assumption that this group, being of mixed Spanish and Indian origin, is as much a distinct ethnic type as are these other groups mentioned. The census therefore segregated in one group all of those persons of Mexican birth or parentage who were classified as "white" (which really means, who had in them no Indian blood and so were adjudged to be pure Castilian in origin.) These numbered 65,965. All other persons born in Mexico or having parents born in Mexico, "who are not definitely white, Negro, Indian, Chinese or Japanese" were classified as "Mexicans". This group numbered in all 1,422,533 persons. The Spanish-American group remains unidentified in this process. Obviously, in applying these definitions for the first time, a complete and accurate count would be difficult to obtain. An attempt was made to reclassify the returns of the 1910 and 1920 Censuses for comparative purposes. This indicated a 'Mexican' population of 701,000 in 1920 and of 381,000 in 1910. This group therefore more than doubled between 1920 and 1930. How-

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ever justified this new basis of classification may be for practical purposes of immigration control or on ethnological grounds, many will feel that it may have unfortunate social implications. Home Mission leaders, certainly, are not prepared to admit that the 'Mexican' must remain a distinct racial type in the sense that this is likely to be true of Chinese or Japanese, and that therefore he may properly be made subject to a similar degree of social and economic segregation.

More than ninety per cent of the 'Mexican' population as defined in the census is confined to the five southwest states. More than one-third of the remainder are in the states of Illinois and Kansas.

TABLE 22. DISTRIBUTION BY STATES OF 'MEXICAN' POPULATION—1930

Texas	683,681
California	368,013
Arizona	114,173
New Mexico	59,340
Colorado	57,676
Illinois	28,906
Kansas	19,150
All other States	91,594
Total	1,422,533

Immigration from Mexico has never been on a quota basis. Economic conditions on this side of the border have, however, operated to control the rate of entry as effectively as a quota system could have done. The depression has barred all Mexican labor. If prosperity should return on the old basis and there should again be in the southwest a demand for cheap labor, Mexico doubtless will furnish it. Just as a thermostat controls the heat in a room, so the economic situation controls the border interpretation of the immigration laws.

Through much of Texas and New Mexico the Mexicans have occupied a unique position, comparable to that of the Negro in the southeast. As "Recent Social Trends" points out, in this section "they monopolize the culture of cotton and of truck and citrus fruits in the newer areas and they have been partially substituted for European foreign labor in the beet fields. On the other hand, along the Pacific coast, the Mexican is in competition with all other ethnic groups." *

A study made in California indicated that Mexicans were more widely employed there in more types of industry than was any other population group. In general, employers have rated them as satisfactory workers. In the non-competitive areas the wages

* "Recent Social Trends," Vol. I, p. 573.

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paid Mexican laborers are low, comparing with the Negro farm wages in the southeast which are the lowest in the country. In other sections where there is competition for labor the wages paid are higher, but are less than are received by the native laborers.*

Even before the full force of the depression was felt the Mexican workers suffered from instability of employment. Many of them were engaged in seasonal labor in the process of which they developed a high degree of migrancy and instability. As a rule they migrated in family groups, a fact which accentuated the disadvantages of their transiency of residence. The depression has borne with tragic and cruel hardship upon the Mexican laborer. Unemployment has been widespread and the resultant suffering has been intense. Not uncommonly the Mexican has been excluded both from regular employment and from temporary relief.

In general, living conditions for the Mexican population have been very poor and the standard of living has been low. In some of the more permanent Mexican communities there has been a decided increase in home ownership among Mexicans. Educational facilities have generally been inadequate for them. Except in portions of Texas Mexican children attend the same schools as the white children. The larger cities have struggled valiantly to adapt their educational facilities to the great increase in Mexican population which took place prior to 1930. In most communities, however, the schools upon which the Mexicans have been dependent have been generally poor. The problems of public health among them have been everywhere serious, a fact closely related to their poverty, congestion, and the generally high proportion of illiteracy among them. The relation of the Mexican to the community in which he lives has been everywhere more or less complicated by the existence of racial prejudice.

The status of the older Spanish-American stock has been different in many respects. This is a much more stable group, chiefly engaged in agriculture. However, the same problems of poverty, educational backwardness and low standard of living prevail among them. For the most part their agricultural methods are of the most primitive sort. Their physical isolation has retarded their progress and only recently has begun to yield to the influence of good roads and modern methods of communication.

The Program of Home Missions

The question is sometimes asked as to why there should be a program of Protestant Home Mission work among this Spanish-speaking population. This question is usually based on the rather widely held assumption that all Mexicans are Roman Catholics

* Cf. "Recent Social Trends," Vol. I, pp. 573-574.

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and are adequately cared for by that church. From this point of view Protestant work is conceived as almost exclusively an effort to win adherents away from their natural allegiance to the Catholic church. The answer to this question and the justification of a Protestant program rest on four grounds. In the first place it is not true that all Mexicans, whether in old Mexico or in this country, are adherents of the Roman Catholic church. It is said that there are many in Mexico who believe that all Americans are Protestants. Dr. Robert N. McLean states that on a conservative estimate fully fifty per cent of the Mexican immigrants are not in any effective sense adherents of the Catholic church. Here then is a large unchurched population which may justly be regarded as a challenge to the Protestant church. In the second place many Mexicans who have been nominally Catholic have broken away from that faith to a degree. This is partly due to their identification of the Roman Catholic church with the older and discredited political regime in Mexico. In part it is due to the ordinary vicissitudes of a migratory existence in the course of which the old ties have been sundered. In the third place the Catholicism which is actually held by many Mexicans is a blend of medievalism and pagan superstitions. The extremes to which this form of religious observance has frequently lent itself in some sections of the southwest almost take it out of the realm of enlightened Christianity. Finally, the Protestant church has been moved by its consciousness of the desperate human needs of this race. Their need for friendship and for practical guidance in adjusting themselves to the new situations in which they find themselves has called for an unselfish program of Christian service. Doubtless there have been and are Protestant missionaries whose primary aim has been to win adherents away from the Catholic church, but this has not been the primary aim of the Protestant missionary program as a whole.

The Interdenominational Council of Spanish Speaking Work, an organization formed by the agencies engaged in this task, has made a complete listing of all centers of Protestant work both for the older Spanish-American population and for the Mexican immigrants. The following summary made in 1929 shows the extent and character of this program:

TABLE 23. MISSION ENTERPRISES AMONG SPANISH-SPEAKING POPULATION

Denomination	No. of Churches	No. of Members	Total No. Workers	No. of Schools	No. of Community Centers
Baptist, North	40	3,500	64	1	8
Baptist, South	56	3,562	31	2	
Congregational	7	345	22	1	3

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Denomination	No. of Churches	No. of Members	Total No. Workers	No. of Schools	No. of Community Centers
Cong. So. California	2	125	5	..	4
Disciples	10	805	22	1	2
Free Methodist	10	300	16	2	..
Friends	2	46	2	..	..
Interdenominational	2	164	7	..	1
Lutheran	3	266	5	..	..
Meth. Episcopal	55	4,617	126	8	7
Meth. Epis., South	62	5,710	93	6	6
Nazarene Church	11	415	9	..	..
Pres. Ch. U. S. A.	60	4,185	144	12	9
Presby. Ch. U. S.	41	2,134	26	3	2
United Brethren	6	425	19	3	2
Total	367	26,599	591	39	44

The church with its attendant evangelistic activities has always bulked largely in this program. The development of 367 churches with a total communicant membership of approximately 27,000 gives evidence of substantial progress. These churches have made rapid strides in the development of their own leadership, in the increase of their contributions toward self-support, and in improving the quality of their church activities. The development of a Spanish language church was a natural first step. In certain areas where the use of English is becoming more common these churches may be expected sooner or later to disappear. In the larger communities, for example in New Mexico and in Colorado where the life of the Mexican population is being increasingly merged with the current stream of American life and where almost all of the people now speak English, we may look forward to the time when the separate language church will no longer be necessary. In other centers where the more recent immigrants are congregated this will be a much slower process. If no more Mexicans come to this country, then those who are now here will soon begin the same process of assimilation through which the Spanish-Americans are passing. If, however, there is again a considerable increase of Mexican immigration, the new group will not only present a constantly recurring problem, but will also retard the assimilation of those who are already here.

Almost from the beginning of Protestant work the school in some form has been the ally of the church. Both day schools and boarding schools have served a useful function in the training of leadership and in opening the way for a higher type of religious life. In addition they have, as in other fields, stimulated the processes of public education. The need for an educational pro-

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gram has been more apparent with the Spanish-American stock than with the more recent Mexican immigrants most of whom, as already pointed out, have settled in the urban centers. At present the need for a modified educational program is still apparent, but it must be regarded as a passing need. The public schools available have greatly improved in recent years. So long as the Spanish group remains more or less distinct racially, there will be a place for the secondary boarding school in the missionary program. Usually, however, it may be expected to become increasingly inter-racial in its service.

A more recent development has been the community house or the home of neighborly service. In the industrial communities and the congested sections of the great cities this type of community work has proved itself to be of incalculable value. This sort of service provides the best means of entrance into a new community. The developments in this field, valuable as they have been, have been nowhere near adequate to the need.

Health ministry has not been extensively developed as a part of the missionary program although the need for it is obvious. Most of the neighborhood houses have included some form of health education and perhaps a clinic or dispensary in their program. Small hospitals have been maintained at several points.

In general, this field is less well occupied than some of the older, established fields of missionary effort. The distribution of mission enterprises is fairly satisfactory as regards the permanent Mexican population. It is not satisfactory as regards the migrant populations or as regards the populations outside of the southwest. From the point of view of the program there is much in the present status of this work that must be regarded as unsatisfactory.

Within the field of church work it seems to this Committee that there are four interests which need particularly to be emphasized at this time. The first of these is the relationship of the English-speaking church to the Spanish-speaking church and to this population as a whole. This consideration becomes the more important as the assimilation of the Spanish-speaking people into the general life of the community proceeds. Some few American churches have displayed a notable zeal in the service of their Spanish-speaking neighbors and have done much not only to further distinct enterprises among them, but also to break down the walls of prejudice and misunderstanding which retard the advancement of the missionary program. In too many cases, however, the American-speaking church seems content to allow its responsibility in this field to be discharged for it by the missionary forces. A second point of needed emphasis is in the development and progressive adaptation of the program of the Spanish-speaking church. Considerable progress has been made in the matter of church support. In the beginnings of this

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work there was a natural tendency not to emphasize local support. The missionaries feared that they might appear mercenary and thus alienate the people. While this tendency has been largely outgrown, there is definite need for a program of financial cultivation and stewardship education. The field of religious education is another which needs more energetic and intelligent cultivation. The Vacation Bible School has grown rapidly in importance among these churches in recent years. Week-day religious instruction, a better program for the training of lay leadership and the improvement of the church school are obvious needs. Increasingly also, churches need to pass over from a ministry in the Spanish language to a bi-lingual ministry which will be better adapted to the service of the oncoming generation. In many of the older Spanish communities there is now but little justification for service in Spanish. In many of these communities Spanish is fast becoming a Sunday language to be used only for religious purposes. This is not good if carried too far past the social merging point. People ought to talk about religion in the same language which they use in their ordinary business and social intercourse.

A third needed emphasis is on a program of religious extension. This is as much a concern of the American church as it is of the Spanish church. The considerable Spanish-speaking population which is scattered in small aggregates in communities where Spanish-language churches are not to be found will only be reached as existing churches study their own communities and the adjacent territories, and systematically extend their ministry to such groups wherever found.

The fourth point to be emphasized is one that emerges in every field of mission work, that is, the question of a better trained native leadership. As fast as practical more responsibility and more authority should be placed in the hands of the native workers. This requires the development of a leadership competent to direct all of the varied interests of this missionary program.

The subject of interdenominational comity and cooperation deserves special consideration. There has been in this field for some years an active Interdenominational Council of Spanish-Speaking Work. This Council has brought together national representatives of the interested boards, denominational field supervisors and missionaries. The native group has played a large and important part in the work of this Council. Through the discussions at the annual meetings of the Council and through its official publication, "La Nueva Senda," there has been a helpful exchange of experiences and ideas. The Council has carried on an almost continuous study of its field and has promoted practical measures of comity and cooperation. A year ago the Council took steps to divide the field into smaller regions within which Regional Committees could be assembled and smaller confer-

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ences held for the development of more intimate contacts among the workers.

In the Spanish-speaking work the problem of comity has not been occasioned by actual competition. There is a situation at certain important points which is measurably competitive. This has been true both with regard to church work and with regard to work of mission schools. A larger problem, however, has been in the lack of satisfactory coordination in the work. The school and institutional program has not been satisfactorily coordinated either within its own terms or with the church program. There would seem to be at this time no sound reason why the interests of the various denominations in educational and institutional work should not be placed upon an interdenominational basis. With some groups doctrinal considerations are still a barrier to cooperation. Other groups of which this is not true could and should increasingly unify their programs. In a field of work like this a completely unified program would seem to be a logical and attainable ideal.

The Northern Mexican

Under the direction of this Joint Committee a survey was made of the status of the Mexican laborer outside of the southwest. This study, published by the Home Missions Council under the title "The Northern Mexican," was made by Dr. Robert N. McLean. He secured information for all of the principal areas into which Mexican labor had gone, covering in his inquiry labor conditions, living conditions and religious service. The conclusions of this study indicated that the extent of the problem with which it dealt had been exaggerated, and that the number of Mexicans who had scattered through the middle west and east was not as great as had been supposed. They were found in a variety of industries in which they had, on the whole, proven themselves to be a satisfactory source of labor supply. Many of them were engaged in seasonal occupations and partly because of this fact their incomes were uncertain and hardly adequate to a reasonable standard of living. In most of the industrial fields into which they had entered, they were found to be doing "the hardest, the dirtiest, and the most poorly paid work." In the main, the conditions under which they lived were unsatisfactory. The religious status was summed up in the following statement:*

"The Northern Mexican is not adequately cared for either religiously or socially. He is a newcomer in the communities where he lives and has to put up with the most inadequate conditions and the most unsatisfactory accommodations which are to be found in the community. Because he is a newcomer in these communities, adequate provision has not been made for his religious needs. Except

* "The Northern Mexican," Robert N. McLean, p. 23.

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for the really considerable beginning by the Baptists made in a number of large cities, and the work done by the Presbyterians and the Methodists in Chicago and Gary, and by the Christian Church in Kansas City, the whole area is practically untouched."

ORIENTALS IN THE UNITED STATES

The first Protestant mission work among Orientals in this country was begun with the Chinese in the San Francisco Bay Region not long after the days of the "Forty-niners". In the first efforts returning missionaries from China were used. For a good many years the Oriental mission program was conducted in connection with the work of foreign missions and in some denominations was until comparatively recently under the direction of boards of foreign missions.

The Chinese were the first and for a long time the only Oriental group to be present in this country in large numbers. As early as 1860 there was a Chinese population of approximately 35,000. Their number increased steadily until the passage of the Chinese Exclusion Act of 1882. The census of 1890 reported a total of over 107,000. Since then there has been a steady loss of population until 1920 when the number was about 62,000. The last decade showed a small increase chiefly as a result of the excess of births over deaths, the present total being about 75,000.

Japanese immigration began much later than Chinese. Its initial stimulation came, in fact, as a result of the Chinese Exclusion Act. In 1890 there were just over 2,000 Japanese in the United States. Each decade since has shown a substantial increase to the present total of 139,000. Japanese immigration was, however, early checked by the so-called gentleman's agreement and subsequently was prohibited altogether. There is in the United States no other group of Asiatic origin of any appreciable size. There are small numbers of Koreans, of East Indians, and of other races. The most rapidly growing Oriental group at present are the Filipinos. It is estimated that this group now numbers 60,000, many of them young men.

Of the Chinese population almost exactly one-half live in California, the other half being widely scattered. Of the Japanese, seventy per cent live in California and over half of the remainder in Oregon and Washington. Of these two groups combined over three-fourths are in the three Pacific Coast states. A large proportion of the Filipinos are in California. The Chinese are chiefly centered in the cities and large towns. The Japanese have been more largely rural although as a result of the alien land laws they, too, are now tending to concentrate in cities. The Filipinos are quite largely rural. These three groups are not found to any considerable extent in the heavier industries. Those who are not engaged in agriculture are for the most part in domestic service, or in various types of small businesses.

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There is no other group with which Home Missions works for whom the factor of racial distinctness and racial discrimination is of so great importance. Their immigration being prohibited by law is on a different basis than the immigration from any European country. The California alien land laws bar them from land ownership and land leasing. While these land laws are said not to be rigidly enforced, nevertheless they have made their continuance in agriculture a matter of great difficulty and great uncertainty. At very many other points they are subject to discriminatory legislation. They are very largely excluded from the service of welfare agencies. Race prejudice hems them about on every side. This situation has made a serious obstacle for Christian missions to surmount.

Religious Status

The dominant religion among the Chinese is Buddhism influenced by Tavistic thought. Confucianism is not regarded as a religion but as a philosophy and is practically universal among them. As a religion, Buddhism is losing ground slowly but continuously and is not making converts from American-Chinese children and young people. Almost all of the Chinese in this country are of Cantonese extraction. The dominant religion of the Japanese is also Buddhism. It is holding its own fairly well among the Japanese and winning converts among the American-born children. In many places it is very active and has borrowed the method of the Christian Sunday School and is using it effectively. With the Filipinos the dominant religion is Roman Catholicism although there are those among them who have been in contact with Protestant mission work in the Philippine Islands. The older generation is loyal to its church, the younger generation not so much so.*

The Home Mission Program

A study made in 1929 by Prof. William M. Gilbert for the Data Book of the North American Home Missions Congress listed the enterprises among Orientals of 16 denominations. The 148 enterprises and 294 mission workers reported in this study were divided racially as follows:

	Enterprises	Workers
Chinese	49	112
Japanese	90	166
Korean	3	
Filipinos	6	16

The boards constituent to the Home Missions Councils reported to this Committee expenditures in Oriental work in the last fiscal

* North American Home Missions Congress, Data Book, Vol. I, p. 134 ff.

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year as approximately \$225,000. 155 enterprises were reported divided by type as follows:

Organized Churches	84
Schools	9
Community Stations, Medical centers, etc.	14
Mission Sunday Schools	30
Other Enterprises	18
Total	155

The total working force numbered 186. This included the following:

Ministers of Churches	75
Teachers	36
Community Workers	28
Others	47
Total	186

Work for Chinese has been largely concentrated in a few centers. In this work there has been considerable interdenominational competition for which, as yet, no solution has been found after repeated efforts. This is particularly true of the work in the San Francisco Bay Region, where the Chinese work presents one of the most highly competitive situations in the entire mission field. At the same time there is a considerable Chinese population scattered through smaller communities of the west for whom no work is conducted. The program of work among Chinese includes a considerable variety of approaches. There are perhaps 35 organized Protestant churches among them which have made reasonable progress. Educational work is conducted through day schools and night schools. The American-born Chinese to whom English is a familiar language are frequently taught Chinese in the mission night school. Because of racial prejudice these young Chinese have difficulty in securing employment except among their own people which makes a knowledge of Chinese a practical necessity. One of the spectacular aspects of this mission program has been the rescue work for Chinese girls. Few missionary efforts have ever called for a higher degree of courage and ingenuity than this. The mission agencies also cooperate with government agencies in the handling of delinquent cases among Chinese, in caring for deportation cases and in similar ways. Community service in various forms is an important part of the program, necessarily so, because the Chinese are practically excluded on racial grounds from the services of the general welfare agencies. Caring for orphans or half-orphans in Christian homes has been an important service. There has been some

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medical work in connection with the local church. A recent missionary enterprise has been the securing of a missionary scholarship fund for the use of students returning to China to live there. The denominations chiefly interested in the work among the Chinese have been Presbyterian, U. S. A., Congregational-Christian, Baptist, Methodist Episcopal and Protestant Episcopal.

In recent years very little progress has been possible in work for the Chinese because of the anti-church movement in China. This has set back the development of the Chinese Church here and has made this task more difficult in every way. Doubtless the extreme emphasis on denominationalism has had unfortunate effects. The consensus of opinion among those familiar with this field is that a more thorough cooperation among the denominations must be achieved before substantial progress can be made. As to program, the most helpful approach seems to be through contacts with the home and through the processes of religious education and of community work. The demands for leadership in work with this group are very exacting.

The Work for Japanese has been much more largely confined to the church and its related activities than has been the case with the Chinese. Educational and community work have been developed to an extent. There is very little inter-denominational competition in work for Japanese. The Methodists, Presbyterians and Congregationalists have formed a Japanese Federation through which they have developed a fine degree of cooperation in all their work. The Japanese have responded to the Christian approach in a very encouraging way. The growth, while slow, has been steady. A considerable number of the Christian Japanese churches are moving steadily toward self-support and have shown a most commendable zeal for the extension of work among their own people. The program needs to be extended to other fields into which the Japanese have gone. Religious education and community work are highly important aspects of the program.

Work for Koreans. The Korean group in this country is comparatively small. There are in California five Protestant churches among them. There is no competition in this field except in Los Angeles. Protestant mission work in Korea has provided a nucleus for the Protestant program in this country.

Work for Filipinos. The Filipinos are the most inadequately reached of any of these Oriental groups. Among the 60,000 Filipinos now in this country, so far as this Committee is informed, there are only two organized missions supported jointly by the Methodist Episcopal and Presbyterian, U. S. A. churches. The Filipinos themselves have established 22 Filipino-Christian Fellowships, all but 8 of which are self-supporting. These Fellowships hold regular Christian services somewhat on the order of a Christian Endeavor Society meeting. A few of them received help from Pentecostal and other groups in addition to

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the two supported by Methodists and Presbyterians. Generally, the American churches are willing to open their doors to the Filipinos for religious and social activities which makes it less necessary to provide separate church centers for them. There is, however, great need for a trained leadership that can direct the native Filipino workers. The work needs to be greatly extended. An itinerant evangelism and a program of recreational and social leadership are called for.

In general, the immediate necessity in Oriental work is for a better coordination of denominational programs which will permit a better distribution of the funds of the boards away from a few congested city centers and into the widely scattered rural communities where Oriental peoples are found. There seems to this Joint Committee no sound reason why steps in this direction should not be taken immediately. The second greatest need is for a better trained and a more effectively utilized working personnel. The peculiar conditions under which this program must be carried forward call for leadership of high order. This is a field in which we must be content with comparatively meager results by any statistical measure until some of the obstacles created by race prejudice and lack of understanding can be removed. The education of public opinion in the churches should receive the increasing attention of the mission agencies.

NEGRO AMERICANS

Of all the special population groups with which the program of Home Missions is concerned, the Negroes are in many respects the most distinctive. This is the largest single group and the most widely distributed. With the exception of the comparatively small numbers of Orientals and of American Indians, it is the group most sharply differentiated, socially, from the remainder of the population. The melting pot, to which the nation has looked to merge into one blood stream its other diverse racial elements, has had only a surreptitious significance for the Negro. Public policy has always been opposed to the blending of the White and Negro races. The problem of race relations is therefore the problem of accommodating to each other within one body politic two races which are and are expected to remain distinct. This is further complicated by the fact that one of these races has been subject to the other and even now, in large part, can progress only by the good will of the other, a good will that is all too often qualified and limited. The religious status of the Negro population also has distinctive features. Within a comparatively few generations, before slavery was abolished, the American Negroes had been won from paganism to Christianity and this without any formal missionary program but simply as a result of the influence of the white people and

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the white churches with whom they were in contact. In the years since the Civil War they have developed their own church organizations and church life under their own leadership, an achievement without parallel in church history. Today the Negro is the most predominantly Christian and Protestant racial group in our population. It follows that the problem of Home Missions among them is not the establishment of the Christian Church but is to assist in the better development of the Church life they already have and at the same time to assist them in their general development and to help them to secure their rightful place in American life.

Population Trends

The Negro population of the United States, as shown by the 1930 census, was 11,891,143 or just under 10 per cent of our national total. The increase from 1920 to 1930 was 13.6 per cent, compared with but 6.5 per cent during the preceding decade, a striking acceleration in the rate of growth. The increase during the last decade was comparable to that of the white population, 14.8 per cent.

Three significant population movements have been under way. The first has been in the direction of a much wider distribution of Negro population. A constantly decreasing proportion of the total are in the South. Nearly two-thirds of the entire increase between 1920 and 1930 took place in the North. The percentage of increase for the North was 63.6 per cent, for the West, 53.1 per cent, and for the South only 5 per cent. Four southern states, Virginia, South Carolina, Georgia and Kentucky, showed an actual decrease. There was a decrease of Negro population in twelve other states but all had comparatively small totals, three being in New England and five in the Rocky Mountain region. In only six southern states was the percentage of increase as large as for the nation as a whole, whereas sixteen states in the North and West had rates of increase well above the national average.

The second movement has been a movement within the South from the central South toward its borders. There has been a pronounced movement toward the Southwest, particularly into western Mississippi, Louisiana, Texas and Oklahoma. There has also been a large increase in Negro population in Florida, North Carolina, West Virginia, Missouri and the District of Columbia.

The third tendency has been toward an increasing concentration of Negroes in cities. This is apparent both North and South. In the South only six states showed a gain in rural Negro population while every state gained in urban Negro population. The eleven largest cities in the South together gained 37 per cent during the decade in Negro population. In the United

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States as a whole, twenty-four major cities led a ten-year increase in Negro population of over 100 per cent and twenty-five others of over 50 per cent. Six northern cities with an average increase of 99 per cent had a larger net gain in Negro population than all the southern states combined. These six cities now contain more Negroes than the eleven largest southern cities. There are now sixteen cities which have each 50,000 or more Negroes. The three largest aggregations of Negroes are in New York, Chicago and Philadelphia.

A variety of factors have contributed to these very significant trends. The low economic status of the Negro in the old cotton belt and the striking changes in the agricultural life of that region have been important factors. The demand for common labor in the industrial centers during and following the war has been a primary influence. Social forces have played their part in various ways. It seems reasonable to expect that the trends revealed during the past decade will continue, though the shift during the present decade is not likely to be proportionally as great.

Social and Economic Trends*

If one compares the economic status of the Negro today with his status at the close of the Civil War the progress which he has made seems almost incredible. But great as his progress has been the economic problem which he confronts today is exceedingly difficult and complex. In the South agriculture has been and still is his chief source of livelihood. Negroes as owners and tenants operate 30 per cent of the southern farms and perform a great part of the hired labor. The difficulties which have been experienced in the cotton and tobacco growing sections have had serious results for the Negro as for the white farmers. Concerning this, T. J. Woofter, Jr. reports:**

"Up to 1910 the Negroes had made steady progress in climbing this tenant ladder. Starting immediately after the Civil War when all were laborers, a cropper class soon emerged. More independent share tenants then began to appear and next came independent renters and owners. By 1910 there were over 200,000 Negro farm owners. This number held constant to 1920 and dropped off markedly in 1925. From 1925 to 1930 Negro farm ownership tended to increase in the states where cotton production was revived (Alabama, Mississippi, North Carolina and Louisiana) and continued to decline in the states of stagnant cotton production. Independent renters showed similar fluctuations, increasing in proportion up to the year 1920 and then falling off sharply. . . . Thus each depression shows a falling off in ownership and renting and an increase in the cropper class. Periods of prosperity, on the other hand, provide opportunities for regaining lost ground. Between 1920 and 1925 it was evident that the Negro farmer was losing an established status in southern agriculture;

* Cf. "Recent Social Trends," Vol. I, Chapter XI, p. 553 ff.

** Opp. Cit. p. 569.

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after 1925 he regained some of the losses, but whether this is a definite resumption of the trend toward progress in agriculture will depend upon the trend of cotton production and the ability of the Negro to break away from the one crop system."

During the past two decades there has been a considerable decrease in the number of Negroes employed in agriculture and an increase in the number engaged in industry. At the same time the proportion of all colored people gainfully employed has decreased. This last is in itself a sign of economic progress marking as it does a tendency for young Negroes to remain longer in school and for married women to work less outside the home. The field of opportunity for Negro women in industry has greatly broadened, including many forms of unskilled, semi-skilled and skilled labor as well as such professional fields as teaching and nursing. For Negro men there has been a marked change as regards opportunities for employment. Many types of work which in southern cities had traditionally belonged exclusively to Negroes have been entered and in some instances almost monopolized by white men. Even before the present period of depression there had been for many years an increasing pressure of white workers for Negro jobs, caused by a surplus of rural white population migrating to the cities. To a certain extent this displacement was compensated by the opening up of new fields of employment for Negroes. During the present period the situation has become much more acute and appears to have serious possibilities not only for the Negro himself but also in connection with the whole question of inter-racial relations.

In the North war conditions gave the first impetus to the general employment of the Negro in industry. On the whole his labor has proved satisfactory and he has become a permanent part of most of the larger industrial communities. He was brought into most industries on the level of the least skilled, lowest paid jobs and has had to work his way up. A serious obstacle to his advancement in industry has been the attitude toward him of the labor union movement, an attitude which has driven the majority of Negro laborers into open shop jobs. Contrary to the official position of the American Federation of Labor twenty-four international unions exclude Negroes by constitutional provision.* At the present time there are indications that industrial unemployment has borne especially heavily upon the Negro worker, partly because of racial discrimination and partly because having entered industry recently he is often the first to be laid off.

In the field of private business and also in the professional fields the Negro has made marked progress. There has also been a notable increase in the employment of Negroes in muni-

* T. J. Woofert, Jr. *Opp. Cit.*, p. 580.

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cial service and in clerical and similar positions for concerns doing business with Negroes.

The social status of the Negro presents fully as many and as difficult problems as his economic status. Negro housing conditions are generally poor. In the cities he usually lives in the most congested and least desirable centers. In their residence Negroes are in most cities segregated either by legal enactment or by social practise. The Negro death rates are almost half again as high as the white, though there has been some improvement in this lately. Facilities for medical care and for hospitalization are very inadequate. It is reported that "the Negroes of North Carolina (one of the best of the southern states) have only one-half the number of hospital beds per thousand persons as the whites, and seven times as many persons per doctor. In South Carolina the number of hospital beds for the colored is less than a third the number for whites and there are eighteen times as many persons per doctor. The chief difficulty in the South arises from the fact that few Negro internes and doctors have opportunities for hospital practice."*

In a recent report of the Phelps-Stokes Fund** there is included a summary of the progress made during the past twenty years in the matter of inter-racial cooperation. This shows a healthy growth of interest in and concern for better relations between Negroes and Whites on the part of leaders of both races. An increasing number of organizations of many sorts have made provisions for inter-racial cooperation. The decrease in the number of lynchings, the increase in appropriations for Negro education and social welfare, the increase in facilities for inter-group cooperation for civic or moral improvement are concrete evidences of progress. On the other hand there is little if any evidence of a substantial lessening of racial prejudice among the rank and file of either race. On the contrary the developments of recent years have extended this prejudice to communities in which it was not formerly marked and have intensified it in others. It is obvious that the task of the church and the school in the promotion of better race relations is only just begun.

Educational Trends

The most satisfactory brief summary of recent trends in Negro education is that by Dr. Thomas Jesse Jones in a report issued by the Phelps-Stokes Fund.***

This is a summary both of impressive progress and of equally impressive present needs. In the South the amounts of money expended for the education of Negro children have substantially increased, both absolutely and relatively. In six southern states

* T. J. Woofter, Jr. *Opp. Cit.*, p. 585.

** Twenty Year Report of the Phelps-Stokes Fund, 1932.

*** Twenty Year Report of the Phelps-Stokes Fund, p. 32 ff.

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the average amount expended per colored child from 6 to 14 years of age was, in 1911-12, \$2.06 compared with \$10.57 per white child. In 1927-28, the corresponding amounts were, per colored child \$8.86 and per white child \$33.13. In other words the per capita expenditure per colored child increased nearly four and one-half times while the increase for white children was a little over three-fold. For fourteen southern states, current school expenditures (McCuiston, Financing Schools in the South, 1930) averaged \$12.57 per Negro pupil enrolled compared with \$44.31 per white pupil. This increase in support has brought about corresponding improvements in the quality of work and in equipment. But over 1,000,000 Negro children of school age or about one-fourth of the total number, are still out of school. Thirty-eight per cent of Negro teachers have had less than high school training. A large majority of Negro rural school buildings are very inadequate structures.

In the state of Georgia, according to the State Supervisor of Negro Education, 77 per cent of the public schools for Negroes are one-teacher schools. The average number of days of school attendance per year is 136 compared with 159 for the white schools. Public transportation to school is provided for only about one-tenth of one per cent of the colored children as compared with about 15 per cent of the white children. The average number of children per colored elementary teacher is over 47 compared with 37 in the white schools. Salaries paid colored teachers are from less than one-half to two-thirds those paid white teachers of corresponding grade.

Very rapid progress has been made in the field of Negro secondary education. Dr. Jones' summary indicates—(1) that the number of Negro high schools of all types and grades in the southern states has increased from less than 100 with an enrolment of about 25,000 in 1915 to about 1,000 with an enrolment of over 200,000 in 1930; (2) that this increase has been in public high school facilities, the enrolment of private secondary schools having decreased in this period; (3) that less than 5 per cent of the Negro school enrolment in the southern states is of high school grade as contrasted with about 15 per cent of the white school enrolment.

An impressive advance has also been made in facilities for the college education of Negroes in the southern states. The progress in this field has been largely due to philanthropy and private initiative. In 1915 less than 2,500 Negroes were enrolled in colleges. This number increased to approximately 25,000 in 1930. Very great gains were made during this period in annual income of colleges and in the value of physical plants. At the present time for every 10,000 Negroes in the southern states there are 17 students attending college, whereas for every 10,000 whites there are 92 college students.

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In the general development of educational facilities for Negroes the mission boards and the various interested foundations have rendered notable service. Among the foundations, the outstanding in this field have been the General Education Board, the Jeanes and Slater Funds, the Julius Rosenwald Fund and the Phelps-Stokes Fund.

The Negro Church

The progress made by the Negro Church was summarized in the Data Book of the Home Missions Congress, as follows:*

"At the close of the Civil War there were few independent colored churches. Negroes now have 47,000 churches with 5,000,000 members and 46,000 Sunday schools enrolling 3,000,000 pupils. More than 39,000 of these churches, with 4,715,000 members, are connected with independent Negro denominations. Of these the National Baptist Convention is the largest, with 24,333 churches and 3,252,733 members. A number of independent Methodist bodies come next with 11,000 churches and 1,500,000 members. The property of the independent Negro churches is valued at \$78,270,959. In addition, there are 8,173 Negro churches which are connected with white denominations. The membership of these is 639,326."

A complete picture of Negro church life cannot be obtained from the United States Religious Census since in certain general denominations the Negro church statistics are not separately given. However, a great majority of all Negro church members are in the distinctively Negro denominations. Dr. Fry calculates that the membership of Negro churches includes 73% of all Negro women over 13 years of age and 45% of all Negro men. These ratios compare with 62% for white women and 49% for white men. The contrasts here are startling.

The most recent and comprehensive study of Negro church life is that made for the Institute of Social and Religious Research by B. E. Mays and J. W. Nicholson and published under the title "The Negro's Church". The survey made by the Home Missions Council of the Negro churches of Cleveland, Ohio a summary of which is available in mimeograph form, provides a description of conditions existing in a northern city which has had a rapid increase in Negro population.

Concerning the educational qualifications of Negro ministers the following statement from the Data Book** is significant:

"In a study of three leading Negro denominations made by the Institute of Social and Religious Research (1930) 78% of the ministers reported themselves non-graduates of either college or seminary; while only 7.4% claimed to be graduates of both.

"Among colored as among white ministers the old Colonial area has the highest and the southwest the lowest proportion of untrained men. Out of 650 Negro pastors in cities of the Middle Atlantic

* North American Home Missions Congress, Data Book, Vol. I, p. 127.

** Opp. Cit., p. 128.

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states, slightly more than half are not graduates of either college or seminary, while in the rural areas of the same states nearly two-thirds are non-graduates. In the West South Central division, comprising the four states of Arkansas, Louisiana, Oklahoma and Texas, the proportions of non-graduates are much higher. In that area three-quarters of the urban and nearly nine-tenths of the rural Negro ministers did not class themselves as either college or seminary graduates. In Oklahoma, for example, out of 337 Negro ministers studied, only 30 said they were graduates of either a college or a seminary, and of this number only 9 claimed to be graduates of both. In Louisiana only 86 colored pastors out of 922 investigated stated that they were graduates of any institution of higher learning and only 17 said they were graduates of both college and seminary.

"It requires 1,600 new men annually to fill Negro pulpits. It is estimated that there are not 100 college and seminary men annually graduated to fill these vacancies."

Most Negro communities are, by any ordinary canons of judgment seriously over-churched. The existence of one Negro church for every 250 Negroes in the population would suggest this. It is recognized that there are special factors in Negro life which have encouraged the multiplication of churches. The church has been the one institution which gave to the Negro of the south an opportunity for free self-expression. This has resulted in the development of many small churches competing not only with other denominations but within the same denomination. In recent years the various Holiness sects have obtained a considerable hold upon the Negro population.

Partly as a result of this competition, partly because of the lack of trained leadership, and for other reasons the program of work of the average Negro church is generally meager. Preaching, the protracted meeting, probably a Sunday school, and very little besides, make up the average program. There is however, a definite development of more adequate programs both in country churches and in city churches. But looking both at the distribution of churches and at the quality of their service, it seems clear that large numbers of Negroes both in the south and in the north are without any really adequate ministry. There is particularly a need for a better program of religious education, for leadership training and training in church work and for the development of a better church organizational life. There is also need for a fuller program of pastoral ministry and of community service. Lack of development along these lines is resulting in many sections in a failure to hold the better educated young people.

In the larger Negro communities in northern cities the rapid growth of population has added greatly to the difficulty of providing an adequate religious ministry. This was clearly illustrated in the survey made by the Home Missions Council of the Negro churches of Cleveland, Ohio. Here, in 1916, a Negro population of about 10,000 had 14 regularly organized churches

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7 of which had church buildings. This population had for many years been growing at a rate comparable to the rate of growth of the city as a whole. By 1920 this number had been more than trebled to 34,452 and by 1930 this figure had been more than doubled. This rapidly increasing population displaced a predominantly white population in the most congested section of the city. Within the area that thus became predominantly Negro many white churches were left stranded. Within the period of 14 years from 1916 to 1930, the original 14 churches were augmented by 43 others of the standard denominations. Many of these relocated once, twice or thrice during this period as the population expanded. Some of these churches developed considerable strength, provided themselves with substantial buildings, sometimes purchased from white congregations, and carried on ambitious programs. During the same years there appeared an indeterminate number of what were familiarly termed "store-front" churches, religious organizations meeting usually in rented stores. Many of these were of the various Holiness sects. As a group they possessed no great strength and were highly unstable, often short-lived. No complete count of them could be made but the survey located 88 of them at that time. This made, all told a total of 145 Negro churches in Cleveland at the time the survey was made. In all of this development there was a complete lack of any coordinated planning. The situation revealed here was more or less typical of that which developed in most of the more populous Negro centers in the north.

The Work of Home Missions

The Committee has not been able to secure a satisfactory summary or appraisal of the missionary program among Negroes as conducted either by the Negro denominations themselves or by the general bodies. The Committee particularly recommends that in cooperation with the Negro Church groups a special study be made of the requirements of this important field of missionary work. The missionary program among Negroes had its small beginnings early in the last century. Its principal development, however, did not begin until after the Civil War when certain general denominations entered this field on a considerable scale. At the outset the northern church bodies laid great emphasis upon an educational program, establishing elementary and high schools and later colleges and theological seminaries. The southern denominations and the newly organized Negro bodies principally emphasized the work of evangelism and the establishment of churches. These two interests the evangelistic and the educational, with a later development of Sunday school missions, have made up the greater part of the program. There has been a very limited development of community service and of medical work, both greatly needed.

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The denominations constituent to the Home Missions Councils reported that last year they expended on work for Negroes a total of \$2,152,001, an amount more than double that expended on any other special population group. 2367 separate enterprises were reported, including—

- 1453 Organized Churches
- 171 Schools
- 28 Community Stations
- 690 Mission Sunday Schools
- 25 Other Enterprises

This by no means represents all the mission work done for Negroes but even so it is an undertaking of considerable magnitude. The total missionary personnel reported was 3061, divided as follows:

- 1265 Ministers of Churches
- 1413 Teachers
- 22 Doctors and Nurses
- 69 Community Workers
- 28 Sunday School Missionaries
- 264 Others.

Day schools, which in the past have figured largely in missionary programs of certain denominations, are generally being given up as the public schools are better developed throughout the South. There are still maintained a considerable number of boarding schools, usually of both elementary and high school grade. Many of these perform a very useful function of leadership training and character building although their superiority over the public schools is not now so evident as formerly. A number of outstanding colleges and universities have been developed from mission school beginnings. The activities of the mission boards in the field of education have been immensely influential in the general development of Negro education in the South, both in the stimulation of public interest and in the setting of educational standards. This program which has in recent years been greatly modified undoubtedly needs to be reappraised in the light of the trends to which this study has already called attention.

One of the most significant and fruitful lines of missionary effort at the present time is in the field of religious education and leadership training. This program emphasized better methods in the church Sunday school, the Vacation Bible School week-day religious education, the training of lay leadership through schools of methods and young people's conferences, the cooperation of boarding schools with the churches and the better training of ministers through summer schools and other short courses.

There is great need of a health ministry and of a modern pro-

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gram of community service. This need seems to be equally great in the rural communities and in the cities. There is also great need of a better organization of church parishes. The extreme amount of competition has accentuated the tendency of small churches to fail to grasp the opportunity of relating themselves helpfully to their communities. The Larger Parish plan is nowhere else more needed than in the Negro rural church field of the South.

But perhaps the greatest and most difficult problem of Home Missions for the Negroes of America is not a problem of methods or of organization or of support, but a problem of interpretation and of spiritual leadership, in the broadest sense, for the whole church. A Negro church leader after commenting on the invaluable service rendered by the mission boards to the Negro race, had this searching word to say to the Committee:

"But if by these splendid services the mission agencies hoped to produce a happy and contented people they planned unwisely. As a matter of fact the Christian leaven has served to arouse an otherwise comparatively complacent people to a ferment of social malcontent. The Christian evangel has incited racial aspirations that might have remained long dormant but for its challenge—'The truth shall make you free'. Christian missions must reckon seriously with this fact if it would continue to serve Negro people anything like as effectively as it has hitherto. It must derive new programs for the new day. The increasing so-called intelligentsia streaming from colleges and seminaries maintained by the churches are torn between two almost diametrically opposite social philosophies: viz, 'the communistic' and the 'ecclesiastic' (not to say 'Christian'). Communism finds a fertile field for its doctrines among Negro youth of college training, the vast majority of whom, even in normal times, find scant if any gainful employment in types of service congenial to their cultural tastes and training, and every one of whom meets again and again with seriously embarrassing and unchristian social and economic restraints and inequities.

"To rest upon mere measures of relief is an inadequate program for Home Missions among Negroes today. An ounce of Christian prevention in these areas of living would in all probability net larger evangelical returns for the Home Mission enterprise among these people than the conventional pound of cure."

MIGRANT WORKERS

There has always been migrancy in this country. Many of the pioneers who headed the westward moving tide of settlement were essentially migrants, restless men with no permanent habitation. The days of settlement over, their wanderlust found plenty of other outlets as the frontier was growing up. In time various industries developed which because of the seasonal nature of their demand for labor stimulated the constant movement of large bodies of men from place to place. Such were the logging industry, some aspects of railroad construction work, wheat harvesting and other seasonal agricultural operations, mining,

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oil-drilling and many other industries. In some of these operations not men alone but whole families were utilized, as in canneries, on cranberry bogs, truck farms and fruit farms. So to an increasing extent the army of migrants has included women and children.

For many years now the churches and the mission agencies have been increasingly aware of the challenge and the opportunity presented by these many whom the ordinary institutions of settled communities do not reach or serve. No accurate census of their number is possible but the problem is unquestionably one of very large dimensions.

A generation ago the principal emphasis on work among the migrants was placed upon the lumber camp. Frank Higgins, a missionary under the Presbyterian Board of Home Missions, was the pioneer in this field. This work was principally developed in the northwest states in Minnesota and Michigan, in the middle west, and in New York. A limited number of agencies have been interested in this type of work in which there has never been any serious competition.

The average deepwoods lumber camp has not been seasonal in the same sense that the vegetable cannery, for example, is seasonal in its demand for labor, but it has characteristically had a high turn-over in labor. There used to be a saying that for every job in a lumber camp there were three men, the man who had it yesterday, the man who has it today and the man who would have it tomorrow. The men lived in barracks, cut off from family life and from ordinary social opportunities. The very large number ordinarily engaged in logging, the difficult conditions under which they lived and worked and the comparatively high type of individual found in the camps, all combined to make this an exceedingly appealing and worth-while field of service. During recent years in most sections of the country there has been a gradual change in the methods of conducting logging operations. The tendency now is away from the isolated camp and toward a system under which the men are concentrated in some village where a mill is located and are transported to and from camps in the vicinity.

Under the conditions which formerly maintained the only type of work which could be conducted was that of an itinerant missionary who traveled in such way as he could, often on foot, from camp to camp, talking with the men, preaching as he had opportunity, distributing magazines and books, and being in general a friend to help them in every way possible. The results of the work were never such as could be tabulated, but there were many evidences of its enduring value. There is still in many sections a considerable need of such an itinerating service.

Under the conditions which are coming to prevail, it is increasingly possible to relate the service to the loggers to the work of

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an organized church and an established pastor. The population reached is still to a high degree migratory. But by centering the work in a more or less permanent community some degree of stability can be attained. During the last few years logging operations have been at their lowest ebb in many decades and the number of men in the camps is far below the average of recent years.

Another type of industry in connection with which there is a high degree of migrancy is the oil industry. In many sections where drilling has been begun communities have had a mushroom growth with often after a few years an almost equally rapid decline. The impossibility of determining in advance what degree of permanency a new oil community may develop has made adequate service to such communities difficult. In their initial stages of development, the best type of service with which there has been experiment has been the location of a worker with a temporary portable equipment.

For the oil fields of the west as a whole there have not been any adequate interdenominational understandings so that in many sections there has been considerable competition.

The situation among the farm and cannery migrants is sufficiently distinct to call for a more extended notice. Many thousands of migrants, the majority in family groups, are employed by canners and growers to harvest and pack the fruit and vegetable crops as well as sea foods. The employment period in a given crop area extends from a few weeks to the rare maximum of six months. One crop being harvested, the migrant moves on to answer the call in another area. Such migration may continue for the period of the entire year, but in some cases, the migrants move to nearby cities for the winter months. Many nationalities are represented. Within these migrant family groups, approximately 200,000 children are included. Because of their wandering life they are in a given community for so short a period that not only are they not easily assimilable by the local group but they are constantly deprived of the essential spiritual, physical and mental needs of childhood.

The problems which characteristically arise from this situation may be tabulated as follows:

1. Education:
 - a. Exclusion of migrant children from public schools due to lack of intra-state regulation.
 - b. Inability of average rural school to accommodate large numbers of incoming migrants.
 - c. Disruption of educational program due to frequent moves.
2. Health:
 - a. Ignorance on part of migrant of essentials of child care and hygiene.

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- b. Unsanitary, overcrowded living conditions in many migrant camps.
- c. Exclusion of migrants as "outsiders" from health programs of local communities which they enter.
- 3. Child Labor:
 - a. Non-enforcement of laws regulating child labor in canneries.
 - b. Exemption of agricultural work in state child labor laws.
(School attendance laws control this situation to some degree during school hours.)
- 4. Lack of Care of Young Children:
 - a. No provision for care of small children during working hours, with exception of:
 - 1. Children's centers with constructive program provided by Council of Women for Home Missions in cooperation with employer and community.
 - 2. Few instances where matron is provided by employer to care for small children.
- 5. Spiritual Life:
 - a. Failure of Church to meet the needs of these underprivileged groups.

In 1920 this situation in migrant labor camps, as revealed by the survey of the Interchurch World Movement, was presented to the annual meetings of the Home Missions Council and the Council of Women for Home Missions. At that time the responsibility for work among migrants employed in lumber camps, oil fields, grain belts, etc., mainly groups of single men, was assigned to the Home Missions Council; that for the migrants engaged in cannery and agricultural work, mainly family groups, was committed to the Council of Women for Home Missions.

From the beginning the work has been interdenominational. The home mission boards of sixteen denominations cooperate financially and the Council of Women for Home Missions administers the project.

National organizations, such as the Children's Bureau, United States Department of Labor, the National Child Labor Committee, the Federal Council of Churches of Christ in America, the National Consumers' League, etc., have cooperated in a fact-finding and advisory capacity. On the specific migrant fields, the help of state, county and local agencies, both public and private, has been enlisted. Gradually the local groups have assumed increasing responsibility thus releasing funds to demonstrate the work in new fields.

In brief, the program aims:

- 1. To state the facts concerning conditions in migrant

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- camps and to secure improvement through the force of public opinion and subsequent legislation.
2. Through Christian community centers and public health programs to protect the migrant child from exploitation by labor and exposure to physical and social dangers; to build character through supervised recreation and planned programs for mental and spiritual growth.
 3. Through research to adapt individual programs to specific needs of each field.

In areas where a number of migrant camps are located in a given area, a public health and religious educational program is carried forward by a nurse trained also in religious education. The health program consists of calling in the camps to discover cases of illness; first-aid; advising and helping cases of illness; taking patients to hospitals, clinics or doctors when necessary—in a few special cases to hospitals and doctors in some large city miles from field; advising in care of infant feeding; dressing cases of burns and infections; pre-natal and post-partum work; follow-up work for doctors; distribution of a limited supply of clothing; reporting all communicable diseases to county nurse; conferences with foremen and contractors regarding camp conditions; reporting unsanitary conditions of camps to state inspectors. Religious education is carried on through story hours in different camps on different days. In some fields it has been possible to conduct Vacation Bible Schools. This program has been conducted at 35 different centers within the borders of 13 states. The gross yearly budget is about \$25,000. Of this, one-third is derived from the constituent boards, one-third from the employers and local groups in migrant areas, and one-third from various sources, e. g. World Day of Prayer observance, summer conferences, church and non-church groups in local communities, and individuals. The staff includes a secretary for Migrant Work and a western supervisor. Two other full-time staff members are assigned to specific migrant fields where there are longer projects. During the crop season in the East and West, there are 40-50 workers employed at the centers.

This program needs to be greatly expanded. Of the 200,000 migrant children which it is estimated are included in this moving procession only about 4,000 are now being reached. In the limited areas already being served the work needs to be strengthened.

In all sections of the country within recent years there seems to have been an increase in migrancy. Where this involves simply the coming and going of people in sections where the communities are mature and where there are established churches and ministers no radical adjustments of program are called for. It is, however, increasingly necessary for churches particularly in in-

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dustrial communities systematically and periodically to study their communities and expand their service ministry to include these moving elements of our population. Where new communities are likely to be created, whether permanent or not, there is need of interdenominational agreements and of a flexible type of service which can care for such contingencies as they arise.

An interesting current illustration of this need is in connection with the present reforestation program of the Federal Government as a project in civilian relief. Large numbers of young men are assembled in hundreds of camps throughout the country. Christian workers have been quick to sense the opportunity thus presented for an unselfish and much needed service. Nearby pastors and general mission workers, as Sunday school missionaries, have undertaken to reach these camps with a religious ministry and have had a generally gratifying response. This program was developed too rapidly and too extensively for really satisfactory measures to be taken by the churches especially since it is, in large part at least, a temporary and emergency program. If the policy is continued, a system of service through permanent chaplains, similar to that developed for the army and navy, will need to be worked out.

THE SOUTHERN MOUNTAINS

Strictly speaking, there is no unique "Southern Mountain" problem. Here is simply one aspect of the national rural problem, differing from other aspects in degree rather than in kind. The Southern Mountain area, because of its topography, is more exclusively rural than any other area of similar extent in the United States, its isolation is more complete, its poverty and social retardation are more pronounced, its struggle for advancement is more intense and difficult. Traditional characteristics have been preserved more nearly unaltered by outside contacts so that no other rural section has so distinctive a 'flavor' or so evident a personality. There is, therefore, practical justification for considering the Mountains apart from the general discussion of rural life. However, all that was said in Section V of the rural community and the rural church applies in some measure to this area also.

The term "Southern Mountains" is applied principally to two distinct, but in many ways similar, sections. One of these is the Cumberland and Appalachian Mountain area which includes some 250 contiguous counties, approximately 108,000 square miles in extent, lying within the borders of nine states; Maryland, West Virginia, Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia and Alabama. The total population is 6,750,000, predominantly rural and predominantly native-white of English or Scotch-Irish ancestry. The other section is

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the Ozark Mountain area which includes 99 contiguous counties, approximately 70,000 square miles in extent, lying within the borders of the three states of Missouri, Arkansas and Oklahoma. The total population is 1,850,000, more than 90 per cent native-white and even more largely rural than in the Cumberland-Appalachian Area.

Social and Economic Conditions

These regions are generally rich in natural resources in timber, minerals and water power, but have rather meager agricultural resources. Isolation has been the principal retarding factor which is now yielding to greatly improved facilities for transportation and communication. Persistent problems which have made progress difficult are: lack of economic opportunity and consequent poverty and a generally low standard of living; lack of educational facilities and facilities for medical care and hospitalization; a meager cultural and social life; a general lack of strong churches and of a religious leadership equal to the demands of this period of transition and rapid change. Industrial developments in some sections have created acute problems of economic and social adjustment.

The Southern Mountains have been a great population reservoir for the South, constantly spilling over into the nearby cities and industrial centers. To a certain extent, also, the mountains have provided a refuge, particularly in these days, for many who have failed to obtain a secure foothold in industry. During recent years the great scenic beauty of the mountains has drawn to them an increasing number of people for purposes of recreation and health. Extensive areas have been set aside as parks and forest reserves.

For a more detailed description of conditions it will be convenient to treat the two major regions separately.

1. *Appalachian and Cumberland Area.*

Two surveys have recently been made in the Appalachian and Cumberland Area.* One of these studies, by a group of associated federal and state agencies, has covered principally economic, social, and educational conditions. The other, made by the Institute of Social and Religious Research, has confined itself to the religious conditions and missionary programs.** The following statements are taken from reports presented at the Mountain Workers' Conference in March, 1933, and subsequently published in the July issue of "Mountain Life and Work."

Miss Elizabeth R. Hooker of the Institute of Social and Religious Research described the six principal sections into which the entire area is divided giving them in the order of the degree

* See Appendix, p. 407.

** "Religion in the Highlands" by Elizabeth R. Hooker. Home Missions Council, 1933.

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of isolation and poverty. The poorest and most isolated section, the Northeastern Cumberland Plateau, lies mostly in eastern Kentucky and south-western West Virginia. The surface is deeply trenched by countless narrow, winding valleys, separated by knife-edged ridges, and has practically no level land. The roads, with the exception of a few highways, most of which were constructed very recently, are merely rough tracks, lying for much of their length in beds of the creeks. Both on the steep little farms and in the many coal camps along some of the larger streams the people are very poor.

The Northwestern Cumberland Plateau, west and southwest of the section just described, forms a narrow band across Kentucky and Tennessee. The surface is a rolling plateau, of which much of the eastern side in Tennessee rises very abruptly from the lower territory adjoining. In these precipitous bluffs streams have cut back narrow gorges. Though this section has long had a few highways and railroads, both the gorges and large areas with unimproved roads on clay soil experience considerable isolation. Part of the coal deposits that could be developed cheaply, and practically all the timber have been pretty much exhausted. This fact, combined with an unproductive soil and poor opportunities for marketing products, has resulted in a considerable degree of poverty.

The Blue Ridge through most of Virginia consists of a single mountain chain but widens into a broad field of mountains in North Carolina. In topography this section is composed of larger and simpler masses than in the Northeastern Cumberland Plateau, so that a few improved roads come within reach of a much larger proportion of the people. Scattered through uninhabitable territory are level stretches, a few of considerable size, but most of them mere pockets, where a very few families live in considerable isolation.

In the Alleghany Plateau, a wedge-shaped piece of territory down the middle of West Virginia, the streams have worn deep valleys, but upon the tops of the separating ridges are level places, where are found most of the roads and homes.

Just east of the Alleghany Plateau extends the Central Ridge country, which consists of long, steep parallel ridges, alternating with narrow valleys, extending in nearly straight lines in a northeast and southwest direction. Communication is easy along the length of the valleys, but is very difficult during much of the year over the dividing ridges, except at a few points where graveled highways have recently been constructed. The farms in the valleys, run for the most part by descendants of early German and English settlers, are largely devoted to stock-raising, and are more prosperous than the farms of any other section of the Highlands.

The Central Valleys, one beyond another, form a trench be-

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tween the high and rugged sections on either side. Since they formed the most accessible part of the region they were the places where settlement began. Roads and railroads along the length of the trench were begun early, and have been improved and extended in larger measure than in any other section. The Valleys are the scene of comparative prosperity, based partly on agriculture and partly on industries in the centers, some of which, like Knoxville, are large cities. Yet ridges and knobs interfere with travel east and west, especially since many districts are served only by unimproved clay roads.

Some of the economic characteristics were described by Dr. L. C. Gray of the United States Department of Agriculture who was Director of the Economic and Social Study. He pointed out how necessary it is to revise old ideas of the Southern Appalachians as a static region where life goes on unchangingly, a land exclusively occupied by the tall mountaineer with his lanky wife and shock-headed children. The past thirty years have been a time of rapid transformation. Population in the region has increased about 56 per cent. This is almost wholly due to great transforming influences—the growth of cities and the development of rural industries, especially mining. While urban population in the region increased above 300 per cent and rural non-farm population 75 per cent, farm population increased only about 5 per cent. The heavy increases were in the coal producing counties of eastern Kentucky and southwestern West Virginia—for coal production in the region as a whole increased nearly sixfold during the thirty years—and in and about urban centers in North Carolina and Tennessee.

Decreases in population persistently occurred in six groups of counties, in various parts of Virginia, Kentucky, Tennessee and Georgia. Several of these groups of counties are in fair to good farming areas. In general, lacking the industrial and mining developments that stimulated population increases in other parts of the region, their people were drawn away to industrial developments not far outside their borders. It seems to be broadly true that accessibility to mining and industrial areas and absence of isolation have been favorable to decrease in country population. On the other hand, in many of the isolated rural counties of poor natural conditions for farming and without any industrial or mining developments, country population remained stationary or even increased somewhat. In general, the inferior parts of the region as a whole were fully populated agriculturally—in some areas overpopulated—before the beginning of the last thirty-year period. In parts of the region poorly adapted to farming, the pressure of population was somewhat relieved by the development of part-time employment in mines or forest industries or by the pull of industrial and urban developments,

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while in more isolated areas population pressure continued unabated or even increased.

An outstanding factor in population pressure is the high birth-rate and the large proportion of children in the purely mountain counties. According to the 1927 life tables of the Metropolitan Life Insurance Company, 368 children under five years are needed for every 1,000 women of child-bearing age to maintain a stationary population. In 1930 some of the counties of eastern Kentucky, southwestern West Virginia, and the Blue Ridge in North Carolina had as high as 900 children under five years per 1,000 women of child-bearing age, and in most of the counties of the region there were 600 or more. In general, the areas with large average size of families correspond with the areas containing a large proportion of farms classed as self-sufficing. The proportion of children was lowest in the Appalachian Valley counties. In the six cities of 25,000 population or over, there were only 332 children per 1,000 women between the ages of 15 and 45, or less than enough to maintain a stationary population. Thus here, as elsewhere, urban civilization would consume itself were it not for the support of the rural birth-rate. The mountains are doing more than their share in maintaining the nation's population, and their high birth-rate is directly associated with isolation, poverty, and ignorance.

It seems broadly true that these mountain counties cannot escape the vicious circle unless the population pressure can be reduced by an increased economic opportunity through industrial development, through emigration, or by a lessened birth-rate. Emigration to industrial employment is at least temporarily curtailed, and former emigrants are flocking back to increase the pressure on the slender means of subsistence in the rural sections of the mountain region.

High birth-rate is only one phase of the rural problem in the mountains. Another phase is the extremely limited terrain adapted to arable agriculture, characteristic of mountain regions. In 1930 only 60 per cent of the land area of the Southern Appalachians was in farms, as compared with 73 per cent thirty years earlier. During the thirty-year period increases occurred only in seven counties, widely scattered. Still more limited is the area of crop land. Even in 1900 the area of harvested crops was only 16.5 per cent of the total land area. By 1930 it had decreased to only 14.1 per cent. In large groups of the rough counties the percentage ranges from 3 to 10, and in most of the region outside the Great Valley it is under 20 per cent.

The contrast which generally exists between mountain counties and non-mountain counties in public education facilities has been brought out by Mr. Walter H. Gaumnitz of the United States Office of Education in a study of groups of counties in Kentucky and Tennessee. This shows that the non-mountain coun-

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ties have substantially longer school terms, a higher average attendance, much higher enrolment proportionately in high schools, and a much lower percentage of the total enrolment averaged for their grades in school. The percentage of illiteracy is more than twice as high in the mountain counties as in the non-mountain counties. Mountain counties show a much higher proportion of teachers having no more than high school training and pay substantially lower average salaries. The average value of school buildings and equipment is much less. The average estimated taxable wealth per teacher is from three and a half to four times as high in the non-mountain counties. However, the mountain counties spend, in proportion to taxable wealth, substantially higher amounts on education.

2. *Ozark Area.*

The data here presented on the Ozark Area are taken from the report of the Home Missions Council survey which was made under the direction of Rev. Chas. T. Greenway.

The Ozark Area is made up of five well defined regions, the Shawnee Hills, the St. Francis Mountains, the Ozark Plateau, the Boston Uplift (Mountains) and the Ouachita Mountains. The St. Francis Mountains is an area of granite knobs, peaks and ridges covering about seventy square miles. These mountain pinnacles represent one of the oldest patches of land on the globe. The Ozark Plateau, the largest of the five areas, is a broad, rolling plain with the rocks dipping gently away from the axis on each side. The border of each side is deeply trenched and along the borders is found much picturesque scenery. The whole Ozark region is exceedingly interesting geologically including a wide range of geological horizons. The area has a wide range of mineral resources and vast mineral wealth.

Economically the Area is inferior to surrounding sections. The poverty of the soils is more of a limiting factor than the topography. As a general characteristic of the center section of the Ozarks, the soils are shallow and stony, with low water-holding capacity, low plant fertility and bad subsoils. The old ridge tops have lost their original fertility. In this general section agriculture is based largely on live stock and timber. The north-eastern border region, along the Mississippi and Missouri rivers in Missouri, is favorable for agriculture, while the western border counties are also favorable for general farming, fruit-growing and dairying. Much of this region is fairly well suited to a moderately intensive type of agriculture. It is probable that there will be a gradual increase, in places, of the "small farmer" type of population.

There are two mining sections in Missouri, the lead belt in St. Francois County and the Joplin mining center in Jasper County in the southwest. These two lead mining sections were reported as yielding about \$50,000,000 per year. Washington

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County in Missouri and Independence County in Arkansas are rich in manganese and there are very large deposits of fine grade coal in the west central counties of Arkansas both north and south of the Arkansas river.

In general it may be said that the Ozarks is a region of no great prosperity and no great wealth. Wide contrasts in the economic status are not obvious or common. It will probably be a region of comparatively large farms because of a good deal of timber and also because of the thinness of the soil in large areas. Live stock will probably be an important general line. Dairying, fruit, poultry, etc., will be sources of income.

Through much of the Ozark Area there has been a general decline in population. The Ozark counties in Arkansas and Missouri, especially in Missouri, started to decline prior to 1910. In Arkansas the decline had started in 7 counties prior to 1910. It is found that altogether 35 counties in Arkansas and Missouri started down grade in that period. On account of the newness of the settlements in the Oklahoma counties, there was no sign of a decline there until after 1920. Of the 35 counties which started to decline prior to 1910 only four reversed the trend, while the remaining 31 were joined in 1920 by 26 others (11 of which recovered before 1930). Then the 1930 Census revealed that 20 others, eleven of them in Oklahoma, had joined the declining procession between 1920 and 1930, so that by 1930 there was a total of 77 counties out of the 99 that showed a net loss in population. The loss in these counties between 1920 and 1930 caused a decline in the Area of 4.2 per cent.

One of the marked characteristics of the Ozark Area is its ruralness. People are found to be everywhere rather thinly distributed. In large sections the land is poor and produces a greater population than it naturally can sustain.

General Religious Conditions

1. *Appalachian and Cumberland Area.**

The religious roots of the Highlands go back to the Europe of the Reformation. The early settlement of this region, which was well under way before the Revolutionary War, was chiefly by members of dissenting groups or their immediate descendents, Lollards, Puritans, Huguenots, Separatists, from England, Scotland, Ireland, the Palatinate, France and elsewhere. They early organized in the Highlands churches of the kinds familiar to them, such as Regular and United Baptist, Presbyterian, Lutheran, Brethren. To these were soon added large numbers of Methodist churches. In 1800 the Great Revival in the West, centering in Kentucky, awakened many uneasily non-religious

* Data adapted from "Religion in the Highlands", by Elizabeth R. Hooker, Home Missions Council, 1933.

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people to intense religious experience. In great camp meetings striking emotional and physical phenomena were manifested, and thousands of persons were converted.

The religious interest aroused by the Great Revival strengthened and multiplied the churches. Baptists grew very numerous. Splits of denominations resulted in several new religious bodies,—Cumberland Presbyterian, Christian, Disciples of Christ, and a number of Baptist groups, called by various names of which Primitive Baptist was the most common. Other Baptist sects arose out of differences over free will and Predestination, with the Free Will Baptists at one extreme and the Two-Seed-in-the-Spirit Predestinarian Baptists at the other. Later on the number of denominations was further increased by divisions over the issue of slavery. Toward the end of the nineteenth century the Holiness movement reached the Highlands. Its extreme emotionalism was welcome to the Highlanders and fifteen Holiness sects came to be represented. Altogether, the denominations present in the Highlands in 1926 numbered close to one hundred. Meanwhile many features of the pioneer church situation had been perpetuated. This was particularly true of churches representing denominations for which the management of church affairs lay in the hands of the local congregations. In the most isolated sections of the Highlands many churches of primitive denominations have lived on unchanged.

What has been said of the antecedents of the religious situation needs to be supplemented by a brief consideration of the environment of the churches today. To begin with, the isolation and the poverty that in the past had so much to do with shaping religious institutions, though modified in some sections, still characterize the Highlands as a whole and the distinctive features that these handicaps have produced and perpetuated in the church situation are still apparent. In the second place, because until recently schools were very poor in the rugged parts of the Highlands, the older people, who largely control the affairs of the churches, have had very little education. This is true not only of the church members but also of many of the preachers. They do not read, and the ideas about science and religion that are current in American society outside the Highlands are utterly unfamiliar to them.

Many characteristics of the church situation are uniform throughout the Highlands. Everywhere common traditions make religion a matter of vital importance. Though many people stand aloof from the services, they believe in the things for which the churches stand, and almost all of them attend revivals and expect to be converted before they die. Atheists are practically unknown. Preaching services and in most sections Sunday school sessions are highly valued privileges. Another universal characteristic is the acceptance of the Bible as the unquestioned authority on truth

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of every kind. Theological discussion consists in the citing by both parties of Bible verses apart from their context, interpreted according to long-established traditions. Again, the standard religious experience for the Highlanders is a sudden emotional conversion. To bring about the conversion of sinners and the renewal of religious emotion in those previously converted, the protracted meeting is almost universally considered an important part of the church year.

Aside from the protracted meeting, the primitive churches throughout the Highlands have a very simple program consisting chiefly of preaching services, usually held only once a month, and weekly Sunday school sessions, with here and there a prayer meeting. The order of exercises is extremely informal, lacking any approach to ritual or symbolism. The church building almost invariably consists of only one room, which is usually very plain. Annual expenditures in the counties surveyed averaged only \$280. to a church, and \$4.80 to a resident member. No form of community service is undertaken by the churches, the sole function of which is believed to consist in the preparation of individuals for happiness in a world beyond the grave. The ministers—or rather the preachers, for their duties in relation to their congregations are conceived to be fulfilled almost entirely through preaching—are in large measure untrained men who earn their living wholly or partly through other occupations, and who receive very little compensation from their churches, of which they usually serve from two to five.

Something of the challenge of the mountain field to the mission agencies for the development of a more effective church program may be seen by comparing the conditions in the 17 Highland counties intensively surveyed with conditions in 21 selected rural counties typical of the entire United States which have been recently studied by the Institute of Social and Religious Research. In the mountain counties two out of three ministers combine some other occupation with the work of the ministry. In the counties outside only one out of four does so. In these mountain counties three churches out of four have non-resident ministers; in the counties outside, less than half. In the mountain counties 84 per cent of the churches have Sunday schools as compared with 91.5 per cent outside, 15.5 per cent have women's organizations as compared with 65 per cent, and 21 per cent have young people's organizations as compared with 45 per cent.

In these 17 mountain counties practically four out of five of the ministers now serving churches have had neither college nor seminary education. This compares with two out of three ministers for the seven southern states within whose borders the mountain area lies and with approximately half of the ministers for the 17 major Protestant denominations in the United States. In these 17 mountain counties only two per cent of the churches

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have full-time resident ministers and only 17 per cent have part-time resident ministers. Three-fourths of the churches have non-resident ministers, the others being without any ministerial service. In general, the level of the financial support of the churches is extremely low. Nearly ten per cent of the churches receive no financial support at all, 39 per cent receive \$100 a year or less, and another 39 per cent receive not more than \$500. There has been in some sections a considerable development in recent years of some form of commodity support. Over 18 per cent of the ministers serve without salary. Another 15 per cent receive \$100 a year or less, and practically 25 per cent more receive not to exceed \$500 a year. Hardly more than one-fourth of all of the ministers serving in these counties receive salaries in excess of \$1,000 a year. The once-a-month preaching service is characteristic. Seventy-two per cent of all the churches operate on this basis. Less than four per cent have services on three or four Sundays a month. More than one-tenth of the congregations do not own any church building, while seven out of ten own only a simple one-room structure.

2. *Ozark Area.*

The religious life of the Ozark Area is similar in many particulars to that of the Appalachian and Cumberland Area.

Seventy-six denominations are represented in this region with a total of 6,119 churches and a total membership of 576,472. Fifty of these denominations have each less than 26 churches and thirteen others have each less than 75, or an average, that is to say, of less than one church per county for the area. Eight denominations have each from 76 to 250 churches and five over 250. The area as a whole is predominantly Protestant. Only ten counties, all in Missouri, have over ten per cent of their total church membership in the Roman Catholic Church. In three of these the membership is over half Catholic.

For the area as a whole 26.5% of the population are in the membership of Protestant churches and 4.6% in the membership of Catholic churches. No county in the area has over one-half of its population in the Protestant membership. In the Arkansas portion of the area seven counties out of thirty-four have less than 20 per cent of the population in church membership; only one has over 40%. In Missouri, 13 out of 51 counties have under 20 per cent; only 4 have over 40 per cent. In Oklahoma, 11 out of 14 counties have under 20 per cent and none has more than 24 per cent.

In 34 counties in the area which were more intensively surveyed by the Home Missions Council, there is one Protestant church for every 366 people. In the towns of over 2500 population, 27 per cent of the population are in the membership. In the villages and in the open country the proportion is just under 20 per cent.

In this area, as in much of rural America, the average church

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membership is small. For the entire area the average per Protestant church is only 83 members compared with 359 for the Roman Catholic church. Nearly one-fourth of the Protestant churches have 25 members or less and an additional 32 per cent have less than 50 members. In the open country and in the smaller hamlets the proportion of small churches is even greater, practically two-thirds having less than 50 members. The ratio of Sunday school membership to church membership is 74 per cent, rather low for rural churches. Fifty-seven per cent of all Sunday schools have less than 50 members. In the country churches throughout the area once-a-month preaching is the general rule.

Financially the churches receive the same sort of meager support that is characteristic of the Appalachian and Cumberland Areas. The average amount raised per church for the whole area is \$801. per annum. In the open country and the smaller hamlets the average is only \$297, in the villages of from 1000 to 2500 it is \$605, and in the towns of 2500 it is \$1,994.

Thirty out of the 34 counties surveyed reported the presence of abandoned or inactive churches to the total number of 281, or an average of more than nine per county. Three counties had respectively 35, 34, and 27 such churches.

Program of Home Missions

Home Missions played an important part in the first establishment of the church in the Highlands during the days of early settlement. Thereafter for many years the Highlanders developed their religious life with but little outside assistance. During the last quarter of the nineteenth century the national Home Mission boards rediscovered the Southern Mountains and initiated a program of religious, educational and community work which has since been extensively developed. Many philanthropic agencies have likewise been attracted to the mountains and have contributed substantially to the subsequent development of this region. Apparently both the peculiarities of the mountaineers and their racial kinship with the majority of our population have greatly appealed to the interest and to the missionary and charitable instincts of the American people. The mountaineers have been referred to as "our contemporary ancestors." Much has been made of their picturesque characteristics—too much, many think—and this has undoubtedly been an important factor in drawing to the mountains so many different agencies of service.

In the Southern Mountains as a whole the boards constituent to the Home Mission Councils reported the expenditure last year of just under \$900,000. (This is considerably less than the amount expended in the Appalachian-Cumberland Area alone during the year of the survey, made by the Institute of Social and

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Religious Research, by all the agencies active in that section, including several large denominations which did not report this data to the Councils). The number of separate enterprises reported was 1,112, this total including:

- 314 Organized Churches aided
- 46 Schools
- 54 Community Stations, Hospitals, etc.
- 686 Mission Sunday Schools
- 12 Other Enterprises

The total missionary personnel of 800 included:

- 156 Ministers of churches
- 388 Teachers
- 37 Doctors and Nurses
- 52 Community Workers
- 31 Sunday School Missionaries
- 136 Other Workers

1. *Appalachian and Cumberland Area.*

During the year of the survey of the mountain area the missionary program as a whole in this region involved an expenditure estimated at nearly \$1,500,000. The largest single aspect of this program was concerned with the support of local churches. While exact figures are not available it is probable that over \$400,000 was expended in grants-in-aid to some 850 ministers serving about 3,000 separate churches in this area. The proportion of all churches in the mountains aided from mission funds is not above the average for rural areas generally though for certain denominations the proportion is well above the average. The churches of the primitive sects do not generally receive any mission aid from outside sources. The churches of the long established denominations native to the south, as a group, showed an average grant per minister aided of \$298. per annum toward a total average salary of \$914. In this group of denominations each aided minister served an average of 4.2 churches, these churches contributing for his support \$147. per church. The national church bodies represented in the mountains made average grants per minister aided of \$994. toward an average total salary of \$1460. Each of these aided ministers served an average of 2.7 churches, each of which contributed \$173. per annum to his support.

In the work of the aided churches, particularly those maintained by the national church bodies, there has been in general a four-fold emphasis: *First*, upon a trained and educated leadership giving full time to the work of the ministry; *second*, upon the development of strong church organizations; *third*, upon an all year evangelistic program with institutional and social, as well as emotional implications; *fourth*, upon a program of church

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work emphasizing pastoral ministry, religious education, community service. While the churches aided are by no means all distinguished for their attainment of these objectives, there are marked differences in such particulars between the mission churches and the churches of the primitive sects.

Mission Schools

Among other phases of the missionary program, perhaps the most important one, and certainly the one which has engaged the attention of the largest number of workers and called for the largest expenditure of money, has been the work of the mission school. More than fifty years ago various national agencies began the practice of maintaining small community day schools. In time many of these were discontinued or were developed into institutions of larger scope and wider influence. In the religious survey of the area, Dr. Fannie W. Dunn of Teachers College, Columbia University, served as the educational advisor. The following statements regarding the mission school program are based upon her report on this subject at the Mountain Workers Conference. Dr. Dunn points out that changes of three types are occurring in the work of private schools in the mountains: (1) Discontinuance or complete change in auspices, (2) Change in level or nature of offerings, and (3) Change in clientele served.

(1) Of 150 institutions known to have been in existence in 1929 or later, definite information is available of withdrawal of missionary support, by 1931 or since that year, from at least twenty-two. Some of these have been relinquished to full control of the local public school system. In a few, the responsibility of continuing the school has been assumed, practically on faith alone, by the faculty. Several are now private institutions with independent boards of control.

(2) In numerous instances part of the work has been turned over to public support, though the private agency is still operative. It is usually work on the lower levels that is being dropped, but a few schools have chosen to give up a pretense of college work which neither their funds nor their student body was adequate to support, and to offer instead a thoroughly good high school course. In a few cases the missionary agency is today concerned chiefly or altogether with the provision of a home where at small expense, or earning their own maintenance, children from inaccessible and inadequately provided sections may live while attending the public schools. Numerous schools, either with or without discontinuance of lower work, have added offerings on higher levels.

(3) In a few cases there is a distinct shift in the nature of the mission which the school seeks to perform.

Schools under mission or other philanthropic auspices have been of many types, ranging from one-teacher, elementary schools

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to four-year colleges of recognized standing, and seeking very diverse educational aims. The distribution of schools shows marked unevenness in the various areas of the Highlands. One hundred and ten of the hundred and fifteen schools operating in 1931 are found in the five states of Georgia, Kentucky, North Carolina, Tennessee, and Virginia. Within these states distribution also is very uneven. In only sixty-five of the hundred and forty-nine Highland counties are any such institutions located. Approximately three-fourths of all the mountain schools lie in two areas, the Blue Ridge and the Northeastern Cumberland Plateau. Concentration in the latter area is not surprising, for this region by its natural features is inaccessible both from without and within, and is excessively poverty-stricken and undeveloped. The Blue Ridge, however, despite the isolation of many of its pockets, is financially almost twice as able to support public schools as is the Northeastern Cumberland Plateau. Yet the ratio of number of schools to number of counties is only three-fourths as great in this plateau as in the Blue Ridge.

A striking feature of missionary education in the Blue Ridge is the concentration of schools offering work of elementary grade only. Of thirty-two such schools in the Highlands, twenty-two are in the Blue Ridge, composing forty per cent of all its mission schools. At the other extreme, there are to be found in the Blue Ridge certain institutions, such as Brasstown and Asheville Farm School, which because of their unusual or unique programs are highly desirable as educational experiments for the whole mountain field.

The Northwestern Cumberland Plateau, comprising roughly about one-eighth of the mountain area, contains about one-fourteenth of the mountain schools. These schools, eight in number, include one junior college with a secondary department; one small boarding school for girls; two schools for boys and girls respectively, distinctly religious in emphasis and essentially college preparatory institutions; and five schools, offering secondary and some elementary work to both boarding and day pupils, and in general giving much emphasis to education of a practical type.

An important element in any educational program is a clear statement of the aims which guide it. The aims professed by the private mountain schools are extremely diverse. When all those are compiled of which expression has been found in the course of this survey, they seem to fall into three general classes which may be termed respectively individual, social and religious.

The aims here classified as individual are those concerned with giving each child the opportunity of ordinary schooling of elementary and secondary grade, to afford him a fair chance with his more favorably situated fellows, that he may not be disadvantaged in the race of life. It may be that social purposes

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underlie these individualistic aims, but they are at the best in-explicit. In other statements a clear and explicit social emphasis appears. The schools are designed to train "leaders for the home community," to "upbuild the community," to "send back young women who know how to make healthy, happy homes," to help with "home and living problems," to give "training in ideals and citizenship." Social aim tends to connote an emphasis on character, and the character emphasis usually is translated into religious terms. Other stated aims which showed a religious emphasis were "Christian character building" "religious training," "conversion," and "training Christian leaders" for a specific denomination. The diversity of these statements suggests two interpretations, first, that the schools differ widely in their purposes, and secondly, that they are not very clear as to their purposes. Probably both of these are true in part.

The boarding department is a character developing agency of great potentiality, much of which is realized. Contact in daily living with the refined, cultivated, and socially minded members of the mission staff is an educational influence that cannot be duplicated in day schools. The boarding school touches the child during his whole day, controls his whole life while he is enrolled in it. The common necessity of productive work has distinct educative value, where that work is not carried to an extent which exploits rather than benefits. Genuine returns in character almost certainly accrue from the experience of participation in performing under wise guidance the varied duties of home and farm by which the whole social group is benefited, and this is especially true when, as in some schools, tasks are rotated over periods of four to six weeks.

Not only in respect to their aims is it important that the private agencies be critical, but of every feature of their programs. Various types of reorganization may be desirable. The schools are in the main small. Staffs are often larger than afforded for the same number of pupils in good public schools. Here and there new schools are starting which duplicate existing efforts. A high degree of cooperation in planning is desirable. Cooperation is particularly needed between private agencies in the mountains and state agents of education. Each of these should know better the work that the other is doing. Both have the same general aims, so far as secular education is concerned, and both are concerned with the same young people needing education.

Other Types of Service

The next most widely extended type of work is that of Sunday School Missions. There are twenty Sunday school missionaries in the mountains, the two organizations interested in their support being the Presbyterian Board of National Missions and the

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American Sunday School Union. Their task is to establish and maintain Sunday schools in unserved communities, to develop religious education in the small churches, to foster Vacation Bible Schools and week-day religious instruction, and in general to develop throughout their territories a program of leadership-training and of religious instruction. This is one of the most needed and fruitful aspects of the missionary program.

There have been identified 121 separate community centers of which five-sixths are supported by denominational mission agencies. Nearly two-thirds of these are either Presbyterian or Episcopal, the others representing ten different denominations. These community centers present a wide variety of religious, educational, and service activities. Their programs include the conduct of religious services, Sunday schools, and Vacation Bible Schools; clubs and classes for various age-groups; home visitation; public health nursing and health education; social and recreational activities; the development of home industries. Such a community center is often regarded as the forerunner of the church, the entering wedge into a community which is not yet prepared to support a church. Sometimes the community center is an evolution out of a school. Often its work is continued as a part of the service program of an organized church.

Other types of missionary activity include health work through hospitals, dispensaries, clinics, and public health nursing; the maintenance of boarding homes or hostels; orphanages; homes for the aged; and also miscellaneous projects in leadership training. It will thus be seen that the missionary program as a whole is as highly variegated as it is widely extended.

General Considerations

By way of critical appraisal, very much that has been said of the mission schools can be said of the missionary program as a whole. For example, the distribution of the various mission projects appears fortuitous. Certain areas are amply provided with services of every sort. Other areas have been largely neglected. Some of the work at least appears to be decidedly temporary in character. Further, the missionary program has been weakened by competition. In church work the problem of competition is acute throughout the mountain area, even more so than is general in the South.

There has clearly been a tendency to over-develop some phases of the program beyond the capacity of the resources which are available. This fact, of course, has reduced the opportunity to do a quality job which is one of the avowed objectives of the missionary agencies. To this may be attributed many of the commonly observed weaknesses in the church program.

In all phases of the mission program there is need that we

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should more sharply define our objectives and more realistically criticize our methods and organization. Various aspects of the program too often appear to be working at cross purposes or at least to be working without a sufficient degree of coordination and integration. There is need, too, to be more realistic as to the advantages and disadvantages of maintaining indefinitely a level of expenditure which the communities concerned either cannot or will not assume. It is worth while to ask if any phase of the missionary program can advantageously be regarded as a permanent benevolence, particularly if it is a lack of coordination and co-operation that makes it so.

In conclusion, we clearly need some machinery for better planning to avoid duplication of effort, to provide for extension of service into unreached areas, and to unify more thoroughly the various types of activities now carried on. Clearly, too, we need a definite projection of cooperative programs in the field of leadership training and in various phases of community service. The missionary agencies concerned will be well advised if they undertake a careful re-study of the various aspects of their program in the light of clearly defined objectives attuned to the needs of the present day.

Over against these critical considerations should be placed the hopeful aspects of the work. The adventuring, pioneering character of much of the missionary program has been a precious asset. The hopeful and helpful experiments which have been carried on are making a contribution, the value of which it would be difficult to over-estimate. Scattered through the mountains will be found a considerable number of really distinguished enterprises with long records of continuous service, enterprises which have been kept flexible in form, diversified in interest and of a high quality of performance. The mission program as a whole has made a definite contribution in the development of leadership with a social vision and with some social technique and in the development also of a more sympathetic public attitude toward improvement along many lines. There has been helpful cooperation between the mission agencies and public service agencies of many sorts, as in education, in agricultural and home extension, and in health; and there has been a slow but gradual grading up of the level of the whole church program.

In the consideration at the Mountain Workers Conference in March, 1933, of these two surveys of the mountain area, two important recommendations were approved. One was for the appointment of Regional Committees and the holding of Regional Conferences in order to bring down to the actual field the consideration of such problems as were revealed in the surveys. The other recommendation was a request to the Home Missions Council to form an Interdenominational Board of Strategy for Mountain Work to effect a cooperative planning of the work of

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mission boards. This second recommendation has already been acted upon and such an interdenominational group has now been appointed. The possible values in these two recommendations have been greatly increased by the launching of the federal program for the development of the Tennessee River Valley. This monumental enterprise in social and industrial planning calls for a similarly constructive approach to this field on the part of the mission agencies.

2. Ozark Area

In the Ozark Area the missionary program was developed much later and is not now nearly so comprehensive and varied as in the Appalachian-Cumberland Area. The Ozark mountain region has never made such an appeal to the general philanthropic interests of the country and has not attracted anything like the same degree of public and private philanthropic effort. The missionary program in the Ozarks is still very largely limited to the support of churches with a few instances of educational, health and community service work and with a well-developed program of Sunday School Missions. Some progress has been made in certain denominations in developing well set up parishes with broad programs of service.

In connection with the Home Missions Council survey of this area there has been organized a local Ozark Area Home Missions Council which has been holding an annual conference. This Council is already bringing about an improvement in interdenominational relations and has taken important steps toward the formation of a comprehensive program of church work for this area. Recommendations adopted by the Council at its annual meetings in 1930 and 1931 are significant statements of policies needing emphasis.

"We recommend, first, that this group endorse and recommend to all our churches the principles of the Home Missions Council.

"We recommend, second, that it be recorded as the convictions of this group that the parish idea should be the goal toward which cooperative plans should be made, namely: That every parish have a resident pastor, living among the people, ministering to all the souls on the area of land for which he is responsible. Inasmuch as this survey shows that the majority of our fields are without pastoral care, and since we are all agreed that this is the first essential, we urge all cooperating denominations to give serious consideration to the establishment of regional pastorates in order that our people be properly shepherded and their interests in spiritual things be developed and conserved. Since the survey shows so many so-called over-churched communities and since pastors cannot be sustained in these communities by any of the religious bodies under such divided conditions, we recommend that all such communities make a study of their own conditions and seriously and sincerely undertake to remedy them.

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"Whereas, on the one hand, the Ozark survey shows what meager and inadequate religious services are rendered to many over-churched communities while an even more appealing need is indicated in the pitiable overlooking of sections where no religious services are offered, and, whereas, young people are receiving increasing educational advantages through centrally directed agencies with modern equipment, we believe there should be some agency in the field of religion by which the whole area might receive consideration and provision be made for the religious needs of every family. If this responsibility were seriously recognized and assumed by the participating churches, it would tend to relieve the embarrassment in certain congested centers suffering from overlapping. We therefore recommend that the Ozark Interdenominational Committee of this Conference select some county within the area having notable sections now overlooked and without any religious services and that the Committee shall undertake to so adjust the relationships between the participating churches that these church bodies shall mutually agree to accept the responsibility for such religious services to the people of the county either by an agreement in the division of community responsibility or by united efforts in the establishment of community programs of worship, religious education, and social service.

"It is the conviction of this Conference that in all missionary programs a primary emphasis shall be the fullest possible development of local resources in finance, initiative and leadership; and the continuance of mission aid should be contingent upon evidence of such local participation.

"We are in accord with the purpose of the North American Home Missions Congress in defining adequate occupation and religious ministry for a rural field and accept the principle that a church, properly supported, and with a reasonable program, is sufficient for the service of a community of a thousand people or less. The Comity Principles adopted by the Congress and by many Home Mission boards are commended to the study of all our workers.

"Whereas, experience has shown that the church problem of the rural Ozarks cannot be solved by a denominational approach, and whereas our greatest task lies in helping folks of the village and open country communities to rise above sectarian barriers and to pool their common interest, we urge the members of this Conference to give serious consideration to the organization of such churches which shall grow naturally out of needs and possibilities of a given field."

MORMON AREA

The term "Mormon Area" is commonly applied to that section, centering about Utah, in which the Church of the Latter Day

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Saints, commonly known as the Mormon Church, is the dominant religious organization. This area, including, in addition to Utah, southern Idaho and western Wyoming, is a territory with a total population of approximately 750,000. The influence of Mormonism is by no means confined to this territory, but this is its stronghold. Here it is the dominant religious, political, economic and social force. Mormons constitute nine-tenths of the total church membership in Utah, half in Idaho, one-fifth in Nevada and in Wyoming, and one-tenth in Arizona. In Utah four-fifths of the total population over 13 years of age are members of the Mormon Church. No other state has as large a proportion of its population in the membership of a single branch of religion—Protestant, Roman Catholic or Mormon.

The beginnings of Mormonism in central New York, its westward trek ending in its ultimate establishment of itself in Utah, its subsequent stormy career in the development there of a Mormon inland empire, its frequent clashes with the forces of civil law, its gradual emergence into a powerful, law-abiding, influential organization with a world-wide missionary program and with a degree of religious and social solidarity unequalled elsewhere in America—all of this constitutes one of the most dramatic episodes in American history. The Protestant missionary effort in Utah dates back to 1864, seventeen years after the first white settlement there, when Henry Kendall preached in the Tabernacle in Salt Lake City. In the years since then a program of evangelistic and educational work has been patiently carried forward against great odds. Tangible results have been few. The missionary in the Mormon Area is confronted by a solid wall of prejudice and antagonism. There is no other section in America where Christianity has so precarious a footing or so slight a following, or where it is so aggressively withstood.

A conference on Mormonism held in Salt Lake City in 1930 under the auspices of the Home Missions Council had this to say about present day conditions in that area:*

1. Mormonism is firmly and permanently established. It will become something different but it will continue to exist. Mormonism is here as an established institution, firmly rooted, ecclesiastically, financially, socially, politically and religiously.

2. Mormonism is growing. 6500 proselytes were baptized into the Mormon church last year (1929). The average annual gain for the past six years since 1924 has been 7200. The Mormons are building churches throughout the country. Mormonism is growing also in influence and in financial strength. Mormons usually remain Mormons; though many are luke-warm there is not a great apostasy from the church.

3. Mormonism is dangerous to the Christian values of reverence, faith, high morality and spirituality.

4. Mormonism is changing. Some of the changes are briefly outlined as follows:

* North American Home Missions Congress, Data Book, Vol. I, p. 118 ff.

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- a. The Mormon church has changed its attitude toward the practice of polygamy or plural marriage.
- b. The Mormon church has during the last generation notably changed its attitude toward the powers that be other than Mormon.
- c. There has been a change of policy with respect to the prevention and treatment of disease and toward the practice of medicine.
- d. There has been a change of attitude toward the public school educational system and toward non-Mormon educational institutions.

Six Protestant denominations are principally active in this region. In Utah an interdenominational Home Missions Council unites all the Protestant forces of the state. The entire area is allocated by interdenominational agreement and competition between denominations has been eliminated. There are also interdenominational bodies functioning in Idaho and Wyoming. There are large sections in Utah in which there is as yet no organized Protestant work.

The program as conducted includes the support of organized churches, Sunday school missions and itinerant evangelism, hospitals, orphanages and boarding schools. In the early days of mission work the controlling mood was one of denunciation of Mormonism and of all things Mormon. This is still the attitude of a few. But most missionaries have changed their approach. They are more sympathetic and irenic. They do not approve or practise denunciatory methods. Said the conference already referred to: "Protestant missions to Mormons should be a leaven and not dynamite; a quiet infiltration of truth, not an explosive; the best way to tell the Mormon he is wrong is to show him the right way by presenting Christ and Christian truth constructively, positively and sympathetically. No man can be won to God by argument or controversy."

In the main, it is clear that most of the progress being made in this exceedingly difficult field is what might be termed progress by indirection. Few converts are being won from Mormonism. Non-Mormons are being ministered to. But the leaven of Christianity is being given its opportunity and it is undoubtedly slowly effecting a change in the character and emphasis of Mormonism itself. The chief recommendations which have been made for the strengthening of the missionary program emphasize the following policies:

1. There should be an itinerant type of evangelism in Mormon territory. Specially qualified workers should go to the Mormon people with an evangelistic message, and preach to them on the street corners, parks, and elsewhere a straight, beautiful, loving Gospel.
2. There should be provided the right kind of Christian literature in the form of tracts to be used in connection with the itinerant evangelistic work.

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3. There should be further unification and coordination of Protestant mission work within the Mormon area. While much has been done in the way of comity there is great need for a unification of program and a closer coordination of the forces on the field. The denominational emphasis should be lessened and a united approach should be planned and carried out to the Mormon people.

4. The itinerant evangelist, equipped with van, wagon, automobile, or tent should be introduced under the auspices of the Utah Home Missions Council.

5. Education is of paramount importance in the Mormon area and should be vigorously pushed.

6. Above all, the ministry of the churches should be strengthened. A presentation, outstanding in clarity and force, of the claims of Christianity, both from the pulpit, in evangelistic itineration, and through the agencies of religious education, seems the most potent agency of mission work under the conditions maintaining in the Mormon Area.

ALASKA

"The purchase of Alaska!" was Secretary of State William H. Seward's instant reply, on the occasion of his retirement from office, to the question: "What was the most important act of your official career?" Purchased from Russia in 1867 for \$7,200,000, and once characterized as "Seward's Folly," it became one of the most productive territorial acquisitions of this nation. In addition to its strategic geographical importance and scenic wonders, this investment has yielded billions of dollars worth of gold, platinum, copper, coal, oil, gas, lumber, fish, meat, fur. Indeed the salmon output of a single year, 1918, was valued at \$54,200,000, many times the purchase price of the total territory. Even agriculturally Alaska has possibilities that those whose childhood conceptions of an ice-bound, snow-covered wilderness of wild, uninhabited wastes, fringed with Eskimo villages and dotted with primitive human shelters, find it difficult to comprehend.

Greatly reduced in population since the stampedes of her gold rush period, Alaska is evolving from her shack history to her home phase. The revolting revelry of camp and trail life is being displaced by the social and economic stability of community adjustments and interests that cluster around permanent American institutions. The population in 1930 was 59,278, a ten-year increase of 7.7 per cent reversing the previous trend and evidencing Alaska's emergence from her frontier days into an era of permanent development. The present population is about equally divided between native and white groups, the total being divided as follows: native-born white 18,460, foreign-born white 10,180, Indian and other races 30,638.

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The native population is of four principal races: Eskimo, on the coast of the Bering Sea and the Arctic Ocean; Aleut, on the Aleutian and Shumagin Islands and the Alaskan Peninsula, Cook's Inlet and Prince William Sound; Alaskan Indians, in the Yukon, Kuskokwin, Susitna and Copper Valleys; and the so-called Japanese Indians, in southwestern Alaska, comprising three language groups, Thlinget, Hyda and Tsimpshean. The whites (mainly Americans, English, Swedes and Norwegians) are scattered throughout the territory, with an increasing proportion of breeds, destined to create a separate social stratum, the ultimate significance of which is problematical. The white people of Alaska are classified as "Sourdough", Old Timer and "Cheechako" or Tenderfoot.

Alaska has an area, including the Aleutian Islands of 586,400 square miles. The topography is generally mountainous with high plateaus. There are over 26,000 miles of coast line. In southern Alaska there are vast forests along the coast. The western and northern coasts are treeless. The "Panhandle," with about 6 per cent of the total area, has two-fifths of the white population and one-sixth of the native. There are 17 islands each with an area exceeding 50,000 acres, and 50 others with areas in excess of 2,500 acres. The entire archipelago includes over 1,100 charted islands. Fishing is the most important industry, half the population being employed in the canneries in 1929. Other important products are minerals, lumber and furs.

While great progress has been made in advancing the civilization of the aboriginal races in Alaska and in improving both their economic and their social status, many of them still live under exceedingly primitive conditions. This is particularly true of those living along the coast of the Bering Sea and the Arctic Ocean where they eke out a precarious existence under circumstances of incredible natural hardship. In more favored sections, where the work of the mission agencies and of the Federal government has borne fruit in more generous measure, living conditions have been greatly improved.

The introduction of reindeer into Alaska by Dr. Sheldon Jackson, a Christian missionary, was intended to serve as a substantial contribution toward solving the native population's food and raiment problem, with the hope of eliminating periodic extremes of surfeit and starvation. To date, that small herd of sixteen reindeer, brought from Siberia in 1891, has grown into seventy-eight herds, with a total of more than 600,000 animals, their ownership distributed as follows: fifty-nine herds are owned by natives, who suffer discriminatory restrictions in the handling of their own stock; seven by American corporations, actuated by purely profit motives; five jointly by whites and natives, an unfortunate commercial entanglement for the latter; three by the federal government; three by Lapps; and one by a mission.

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Reindeer ownership and grazing problems have developed some exceedingly acute economic issues in Alaska. This is a matter of vital concern to American home missionary agencies and the Home Missions Councils, whose representatives are determined that the selfish exploitation of Alaska's indispensable local livelihood resources shall cease; that simple economic and social justice shall be assured to the natives of the territory. The Home Missions Councils' Committee on Alaska has been alert to the significance of this humanitarian issue, is engaged in a series of conferences concerning these interests with United States Government agents and commissions, and purposes to do its utmost to protect and to conserve the reindeer ownership, grazing and market rights of native Alaskans. It is a clearly recognized responsibility of Home Missions.

A public school system has developed in Alaska including, in 1931, 15 high schools and 88 elementary schools with 5,304 pupils and 259 teachers, maintained at an annual cost of about \$595,000. For the Indians, Congress has made provision for 98 day schools and three industrial schools, with 4,206 children enrolled and 210 teachers, at an annual cost of over \$610,000, administered by the Office of Indian Affairs. Very considerable progress has been made, particularly in southeastern Alaska, in developing an educated native leadership which is increasingly making its influence felt in every aspect of the life of the territory.

Program of Home Missions

Protestant missionary work was started in Alaska as early as 1877, ten years after its purchase by the United States, when the First Presbyterian Church of Portland, Oregon, sent Mrs. A. L. MacFarland to Fort Wrangell. Forty-two years later, ten denominations had become active in the territory, numbering a total of 113 mission stations and 171 missionaries, involving an annual outlay of \$208,486, in addition to local contributions. Eight Home Missions Council constituent bodies (Baptist, Congregational, Friends, Lutheran, Methodist Episcopal, Moravian, Presbyterian U. S. A. and Protestant Episcopal), with Congregational-Methodist and Methodist-United Church of Canada Federated Churches at Nome and Hyder, now foster 108 mission projects in Alaska; stations, 95; hospitals, 6; orphanages, 4; and schools, 3. Substantial progress has been made in the development of an adequate religious ministry for scores of underprivileged communities and the cultivation of local self-support. Estimates of church membership are variable, on account of the transiency of Alaska's population.

Christian cooperation, within definitely defined limitations, under-girded by purposeful comity proposals and practices, has characterized interdenominational relationships in Alaska Home

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Missions. Progress in this direction has been somewhat slow, owing mainly to the perennial human nature problem, but also on account of other determinative factors as traditional denominational backgrounds and prejudices, and isolation and inadequate transportation and communication facilities, which are being improved. As a rule, however, church comity agreements and territorial allocations have been observed with commendable fidelity by the denominations involved. There are a few cases of overlapping and competition that, for local and ecclesiastical reasons, still await satisfactory adjustment, but the denominational boards concerned are in accord relative to this matter and joint recommendations have been presented to their respective local bodies for consideration and action.

The immediate need is for a more thorough coordination of the separate denominational programs which will more explicitly unify their objectives and make their combined force more effectively felt in the life of Alaska. On two occasions, in 1918 and again in 1930, proposals have been made to the Home Missions Council and to the interested boards looking toward a more substantial and thorough-going demonstration of cooperative Christianity through the formation of a United Church of Alaska and the administration of all mission work there by a joint agency modeled, perhaps, on the Board for Christian Work in Santo Domingo. While these proposals met with a considerable degree of approval and actually resulted in definite advances in cooperation they have not materialized as their supporters had hoped. However, plans have been formulated to hold a series of joint fellowship and institute gatherings in certain strategic Alaskan centers, as soon as any material improvement in the general financial situation may bring such a program of activities within the realm of board budget possibilities.

So far as the white population of Alaska are concerned, the program of Home Missions does not differ greatly from the program in communities of similar size in the states. Only seven incorporated towns in Alaska have a population of over 1,000, the largest being the capital, Juneau, with a population of just over 4,000. Only a few of the white churches in Alaska have as yet attained self-support. The problem of Home Missions is the usual one of developing and maintaining an adequate ministry in these churches and extending religious privileges to unserved communities and scattered groups.

As regards the native populations the situation which Home Missions confronts has many points of similarity with that confronted on Indian fields elsewhere. There is the same necessity here to coordinate the missionary program with the policy of the Office of Indian Affairs with which the mission agencies have maintained relations of mutual helpfulness. The development of a strong native church has been a central objective in the mission-

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ary program and in this substantial progress has been made. Relations between white and native churches have generally been cordial and helpful. There is great need of increased emphasis on the training of a competent native leadership for which adequate facilities are not available in the Territory. There is need also for a generally improved program of religious education and of young people's work. The ministry of the church ought to be extended to those native groups for which no work is now conducted. One aspect of the program of religious work which is very inadequately cared for is the service of the cannery camps during the canning season. One denomination through the use of a mission boat has done something in this regard but very much more needs to be undertaken. This challenging situation offers a fine opportunity for a cooperative program.

In the educational field the extensive program of the Office of Indian Affairs is a determining factor. It is safe to say that the educational responsibility of the mission agencies should be largely limited to the secondary school field with a possible extension in the direction of Junior College and normal training work. There should be an increasing emphasis on vocational education. Religious education is of course an important consideration in every mission school. At present only one mission-supported school is a full four-year high school.

There is an important place in the mission program for child care in homes and orphanages. The problem of the orphan or half-orphan is a serious one among the native population. Church facilities for child care need to be greatly enlarged, unless and until the Federal government makes adequate provision for meeting this need, of which there is no immediate probability.

In the field of health work, the work of the mission agencies has been practically confined to the Eskimos for whom a notable service has been performed at great cost. Among the Indians of Southeastern Alaska the health program has been largely a government concern. Not altogether satisfactory facilities are available.

Not much community service work of a formal sort has as yet been undertaken though much actual service has been rendered by schools, hospitals and churches. At the present stage of the development of the native population a better type and a more widely extended program of community work are highly desirable. Such a program would emphasize training in agriculture and in other occupations, health education, social and recreational leadership, home and community improvement and various forms of expressive activities.

The difficulties of conducting a wholly adequate program of mission work in Alaska without prohibitive expense are obvious. The tremendous size of the Territory, the great difficulties of transportation, the wide dispersion of population, the cost of

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transporting workers and supplies and of maintaining work in many of the more isolated sections, the recent history of primitive paganism for the natives and of hectic frontier days for the whites—these are a few of the elements in the problem. In the face of such difficulties legitimate satisfaction may be taken in the progress that has been made and ground found for hope for the future.

WEST INDIES

From the point of view of the Home Mission agencies the West Indies area has been understood as including Cuba, Haiti, the Dominican Republic, Puerto Rico and the Virgin Islands. There has been some tendency during recent years to include the West Indies in the broader term of the Caribbean area, which includes Mexico and Central America and the northern part of the South American continent. Representatives of the bodies working in the West Indies have, however, definitely decided that a more logical arrangement would relate Mexico to Central America and consider as a separate unit the West Indies, including the Greater Antilles and the Virgin Islands.

These countries represent different types of government and, to a certain extent, different types of civilization. Cuba, the Dominican Republic, and Puerto Rico use the Spanish language and have a Spanish civilization. Haiti is French, and the Spanish language is used only by those who have migrated from the other islands. The language of the Virgin Islands is English and the racial strains run back to the Danes under whose direction the islands were governed for a great many years. English is spoken because the British government during the period of its occupation of the Islands established schools and the Danish government never discontinued the use of English. The older inhabitants speak two languages, Danish and English, though the work of the public schools is done in English.

These countries all have an increasing population. The improvement of health conditions and particularly those surrounding infancy and childhood are responsible for much of this increase. Cuba has over 3,760,000 and Puerto Rico over 1,620,000. At the time of the American occupation the population of Cuba was given at 2,000,000 and that of Puerto Rico at 953,243. In Puerto Rico and Haiti the population is predominantly rural. Cuba, the Dominican Republic and the Virgin Islands developed cities and while there are a great many villages and populous country districts, a greater part of the population is urban as compared with the other islands.

The Protestant church has extended its organization through this entire area and to practically every type of population. In the Virgin Islands the Protestant church dates back to the very earliest settlement and was strengthened by the occupation of

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the Islands by the British and Danish governments. Some British societies also had work in the northern part of Santo Domingo and the gospel was preached many years ago in Haiti, but for the most part the extension of religious work dates from the period coincident with the Spanish War and in Santo Domingo development was not begun until nearly twenty years later. The following societies are represented in one way or another in the different islands of the West Indies group:

Board of Home Missions and Church Extension, Methodist Episcopal

General Conference of Seventh Day Adventists

Foreign Mission Society, United Brethren

National Council, Protestant Episcopal Church

Woman's Home Mission Society, Methodist Episcopal Church

American Missionary Association

Christian and Missionary Alliance

United Brethren Missionary Society

Board of Missions, Methodist Episcopal Church, South

Board of Missions, American Friends

Board of National Missions, Presbyterian Church, U. S. A.

Board for Christian Work in Santo Domingo

General Council, Assemblies of God

American Bible Society

American Tract Society

United Lutheran Church in America

Wesleyan Methodist Missionary Society (British)

Free Methodist Church (British)

Moravian

Young Men's Christian Association

African Methodist Episcopal

Union Churches for English-speaking colonies.

These societies are fortunately not all at work in any one of these countries, but even at that the area seems small to include so many different organizations. It should be said that this is not to be understood as an indication of interdenominational overlapping or competition. With the exception of a few areas, particularly in the Virgin Islands, there has not been any overlapping of territory or wasteful competition.

While there are many denominational names in the church roster of the West Indies, by far the greater part of the work is done by a few denominations. With the exception of the Protestant Episcopal none of the larger groups has located in all of the five countries included in this discussion. In the Dominican Republic the Methodist Episcopal, United Brethren, and Presbyterian U. S. A. are engaged in a united program under the inclusive title of the Evangelical Church of Santo Domingo. Bearing this in mind and excluding Santo Domingo for the mo-

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ment from the denominational discussion, we have Presbyterian U. S. A. in Cuba and Puerto Rico but not in the Virgin Islands or Haiti; Methodist Episcopal, North, in Puerto Rico; Northern Baptist in Puerto Rico, Cuba and Haiti; Southern Baptist and Southern Methodist in Cuba only; United Brethren and Congregational bodies united in the Evangelical Church of Puerto Rico; the Disciples of Christ in Puerto Rico only.

There has been no tendency toward a territory grabbing policy anywhere in the West Indies and denominationalism has not in any obvious sense at least been a hindrance to the extension of the work. There are limitations that have grown out of a failure to take full advantage of a united program that will be discussed in a later paragraph.

The entire program of all the churches in the West Indies has been and is intensely evangelistic. All of the larger denominations have devoted their energy and financial support to the extension of the church and have stressed the teaching and preaching of the gospel. But each has some outstanding examples of school, college, hospital or social work that interpret the practical aspects of Christianity, express in terms of service the Protestant concept of Christian life and serve as training schools for nationals who are to carry forward the work of the church. There are 1193 organized churches with 59,695 members; 1156 Sunday schools with an attendance of 60,918; 800 national missionaries and lay workers serving the churches and an even larger number of out-stations. These churches contribute \$549,412 in a year. These statistics are several years old and while they are dependable, an up-to-date statement would probably show an increase in each of these items.

Conditions differ in each of these countries and the policies and programs of mission work are consequently different in each. It will be convenient, therefore, to consider each country separately.

Cuba

Cuba is the largest island of the West Indies. It has a land area of 41,634 square miles, or slightly less than that of the State of Pennsylvania. The total population is 3,763,375. Havana, the capital city, has a population of 562,968. There are eleven other cities with populations of approximately 50,000 or over. Of the total population 68 per cent are native-white, predominantly of Spanish origin, and 24 per cent are colored. The remaining 8 per cent includes all foreigners permanently resident. In this last group are approximately 60,000 Chinese. The chief sources of wealth are sugar and tobacco. Severe economic depression amounting almost to economic collapse has resulted from the large overstocks of sugar and the low prices prevailing during the past two years. As this report is written, Cuba is in

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the throes of a violent political upheaval, the outcome of which cannot now be predicted. The present situation is the natural outgrowth of political and economic conditions, the complexity and severity of which are only now beginning to be clearly appreciated.

Mission Policies

A number of years ago the Northern Baptist board, which occupies the eastern part of the island of Cuba, decided to reduce its appropriation in the amount of ten per cent each year, looking to the time when at the end of ten years the national church would become entirely responsible for the work at that time organized and the board could then devote its budget to the development of new territory. This action was taken when the financial situation in Cuba was favorable and it met with some success. However, the pastors discovered after a few years that they could open small schools in connection with their churches, in this way supplementing their income. Many of them questioned whether this was a wise thing to do and whether or not the effect of the uncompromising application of the ten per cent reduction rule would in the end force their ministers into a commercial life that would be destructive of the church. While the board has not carried out to the fullest extent this rule, the good effects of the national movement toward self-support in the Northern Baptist mission have been very evident. This is now one of the best pieces of work in the entire West Indies area.

The Friends' mission about the same time attempted to withdraw from Cuba and throw the responsibility for their work entirely upon the national church. This movement was premature and the effect has been almost an entire disintegration of the church work which had been very effectively built up through many years of sacrifice and service. The Methodist Episcopal Church, South has continued a policy of close supervision and of all the missions in the West Indies has maintained the highest percentage of foreign missionaries. The Southern Baptist and Presbyterian U. S. A., on the other hand, have almost entirely eliminated from their church work in Cuba the Anglo-Saxon leadership. All of these denominations with the exception of the Friends have provided some means for the preparation of ministers, but in Cuba there is not a theological seminary. The Northern Baptists maintain a college known as Colegios Internacionales in Santiago de Cuba and in connection with their college course have introduced instruction that serves to prepare ministers. It has not been adequate and this denomination has many times expressed a desire for a union seminary. The Methodist Episcopal Church, South has a college in Havana known as Candler College and they have done for their ministers in connection with this college more or less the same type of thing the Baptists have

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done in Los Colegios Internacionales. The Southern Baptists have given their ministers a short course of preparation. The Presbyterian U. S. A. group have for the past few years sent their candidates for the ministry to the Evangelical Seminary in Puerto Rico. The Episcopal Church conducts short courses during the year which offer an opportunity for their workers to receive instruction in the polity and program of the church.

The territory in Cuba is extensive and for the most part there has been no occasion for overlapping of work, but from the above statement it certainly would be evident to anyone that there is a lack of uniform procedure in the preparation of the ministers of this island. Eventually these groups, trained under such dissimilar conditions, and many of them inadequately trained, must come into conflict. The native churches in Cuba are strongly evangelistic and the workers are very earnest and of a high type. There is a strong tendency on the part of the native churches toward a closer affiliation and it is quite probable that if in all instances foreign denominational prejudices were eliminated, there would very early develop a union theological seminary from which all of the ministers of the island could be graduated. Not only is the lack of uniformity in program and preparation a menace to the future, but the inadequacy of the training will react unfavorably on the work. Latin America, and the West Indies in this respect can very well be considered a part of it, is seriously interested in educational development. Perhaps in this respect Cuba, Puerto Rico and Santo Domingo are far ahead of most of the countries to the south of them. There is a hunger for knowledge that has come with the new liberties of a republican government. Economic and political conditions have from time to time halted the progress of educational work, but there is no doubt that the next twenty-five years will bring about a very decided change in the intellectual development of these countries. Moreover, there is a tremendous need on every hand for social work and for community leadership. This is an entirely undeveloped field with a very sympathetic public attitude toward it. None of the churches are prepared for this type of leadership in Cuba. Indeed a complete absence of training in social service is responsible for a rather antagonistic attitude on the part of many of the church leaders to this form of service. The idea has developed that this is not part of a minister's responsibility. In the entire republic of Cuba there is not a single outstanding instance of social work conducted by the church. This does not mean that all of the pastors are without this sense of responsibility. There are a few instances where the pastors have risen to community needs within the limits of their finances and have done all that could be expected of them with the limited force of workers at their disposition. But these are isolated cases and could not properly be understood as expressing a policy of

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the entire Protestant work in Cuba. When the last storm swept across the island there were a few ministers who assumed responsibility for relief work and during the last few years when economic conditions have been so bad several of the pastors have introduced something like soup kitchens in connection with their churches. These instances reveal on the part of the mission a sympathetic attitude to the community and a desire to be helpful but the inadequacy of the preparation that ministers receive and the absence of a union seminary make the development of a social consciousness almost impossible.

It is noteworthy in this connection that there has never been a Young Women's Christian Association in Cuba and that the Young Men's Christian Association in Havana has during the past year discontinued its program and rented its headquarters to a club that is in its ideals very far removed from the purposes for which the Young Men's Christian Association was established years ago. It is almost unbelievable that this great city of Havana, so near to American ports, should be one of the very few outstanding cities of the world where there is no work maintained by either of these organizations.

The Northern Baptists, Presbyterians U. S. A. and Southern Baptists in Cuba are practically autonomous in their government. Through the conferences of the Baptists and their congregational form of government and through the presbytery of the Presbyterian denomination, the nationals are in a position to develop their own policies. There is not a pastor of Anglo-Saxon blood left in any of these churches, and the superintendents of missions are men who have been in Cuba for more than a quarter of a century and are so thoroughly identified with the nationals that their foreign birth is not taken into account. The Southern Methodist denomination has retained its policy of foreign leadership and while most of their North American missionaries are in administrative work only, it has not been the policy of this denomination to surrender to any great extent the direction of missions to nationals.

All of the church boards have done school work in Cuba, some more extensively than others. The lack of an adequate school system in the republic and the desire for instruction have been responsible for the development of the school program. The Methodist Episcopal, South, both branches of the Baptist church, Presbyterian U. S. A., Episcopal and Friends have schools through the areas where their work is established. There are three outstanding Protestant colleges, one maintained by the Baptists in Santiago, another by the Presbyterians in Cardenas in the province of Matanzas, and the third by the Methodists in Havana. These colleges have maintained a very high standard and the faculties are principally national. Too much cannot be said for the value of these three institutions that are doing work

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that would be accepted in the north as junior college work with perhaps a little more science than most of the junior colleges include in the curriculum. In addition to these institutions, primary and secondary schools are maintained in the larger cities.

There has not been any special effort toward industrial education. Dr. Ezequiel Torres, the director of the school maintained by the Presbyterian mission at Guines, has recently introduced an interesting experiment with this type of education. The boys have, under the direction of Dr. Torres, constructed a workshop on the grounds of the school and are carrying out all sorts of experiments. Dr. Torres purchased an automobile for a few dollars, dismantled it and the boys reconstructed it. With very crude materials they have learned to turn wood into useful articles. In such ways Dr. Torres is trying to stimulate a desire to continue after they have left his school their practical preparation for life. The girls have been learning book binding and other practical means of earning a livelihood. This inexpensive and ingenious direction in education could easily be extended to many other schools. Mention should also be made of the development of a mission school in Cardenas that is conducted by graduates of Cardenas College where children are also taught some of the practical things like hair cutting and sewing and other useful means of earning a living.

There is no medical or hospital work under the direction of the Protestant churches in the island of Cuba. It is rather difficult to explain why this is true. While Havana is quite well equipped with hospitals this is not true of the rest of the island and hundreds of people travel almost the entire length of the island to reach Havana for treatment. Over and again church conferences have voted to recommend to the boards a united program for hospital work in Cuba, but so far there has not been any response to this appeal. There is no Protestant training school for nurses, no institution for the treatment of tuberculosis or special diseases that attack the health of the inhabitant of the tropics. Several years ago two young Cuban physicians, products of the Presbyterian church, made a desperate effort to establish what they called a Clinica Evangelica. Though there was a great demand for it and their services were sought on all hands, the lack of funds with which to secure a building and carry on the hospital until it could become self-supporting compelled them to abandon their project.

In the field of literature a great deal has been accomplished in Cuba but here again the lack of coordination has seriously affected the program. Each of the denominations has maintained for its own work some form of publication. Some good work has been done in the preparation of materials for religious education by the Methodists and Presbyterians and to a limited degree the publications and helps produced by these two boards have

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found their way into Sunday schools outside of these two denominations, but it has not been possible to secure the adoption of any religious education helps by all of the units throughout the island. Only one publication has been maintained for all the bodies. It is known as the *Heraldo Cristiano* and has from the beginning been financed to a great extent by friends of the Presbyterian work. Restricted appropriations from the north have affected the other phases of work, throwing back on the native church additional responsibility for self-support, and have made it impossible to continue the *Heraldo* in the form in which it has been published in the past seven years and it has now lapsed into the status of another denominational paper. Just as there is needed a union seminary and some sort of medical work in Cuba, so is there a great need for a church publication that will be non-sectarian and that will appeal to the Cuban reader. Presses in Havana are owned by the Presbyterian Board and are available for the publication of all sorts of church literature when cooperation may be effected.

As was said in a former paragraph, there has been no overlapping of territory, no denominational disagreements in Cuba, but the lack of a united program has seriously affected the normal development of mission work. Too much cannot be said for the spirit of leadership that is manifesting itself in Cuba both in school and church. With the exception of the form of baptism there are no fundamental theological differences, but there is a great deal of denominational pride. This is in some part sectional. The republic of Cuba is divided into six provinces and there is very intense loyalty on the part of the inhabitants of each particular section, so that the obstacles in the way of union do not depend entirely upon the elimination of sectarian lines. Some day, however, when the influence of Anglo-Saxon denominational representatives is registered in its favor, the nationals of Cuba will form one church. The day may not be so far off as it sometimes seems. There are at times signs of impatience on the part of the nationals which augur well for the future.

Mention should be made of the unique and helpful work that is being carried on in the city of Havana for the Chinese. There is a very large colony of Cantonese living in Havana and scattered here and there in the larger cities throughout the republic of Cuba. This colony at present numbers approximately 40,000, which is only a little more than one-half of the number living there ten years ago. For this large colony there is only one effort to meet their religious needs and this is by no means adequate. A night school with classes for children and adults offers opportunities to learn English, Spanish and elementary branches. While the school is not large it is serving a large purpose and is a fascinating example of the benefits of missionary service. A Cuban public school teacher, a member of the Protestant church, has

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volunteered to act as principal of the school, which gives it an international character. Americans and Cubans are teaching English and Spanish to Chinese. Out of this group has developed a small but confident and happy Chinese church. This work for the Chinese in Cuba offers a splendid opportunity for interdenominational cooperation. The colony is large and important in the life of the city. The work among the Chinese should be done without any reference to sectarian or denominational affiliation. Serious attention might well be given to the contrast between the meagre provision made for service to this large number of people and the costly and elaborate programs conducted for the limited Chinese colony in San Francisco. It would seem that part of the competition in San Francisco might well be eliminated in favor of this needy field of service.

Dominican Republic

The Dominican Republic occupies the eastern two-thirds of the Island of Santo Domingo, the second largest of the Greater Antilles, situated between Cuba on the west and Puerto Rico on the east. It has a total land area of 19,325 square miles, or slightly more than the combined areas of New Hampshire and Vermont. The total estimated population is 1,200,000. The population is a race of mixed European, African and Indian blood. Spanish is spoken. There are 841 schools in the Republic. Education is free and compulsory. Illiteracy is very prevalent. The land is very fertile. Agriculture and stock raising are the principal industries. The chief products are sugar, tobacco and cacao. The capital, Santo Domingo, has a population of about 31,000. In the hurricane of 1930 all but 400 of its 10,000 buildings were wrecked.

This field is unique so far as Home Mission experience is concerned. It was the last field to be entered by the principal Protestant denominations and is the only one in which a completely unified program has been conducted from the beginning. On the initiation of work here the boards of the Methodist Episcopal, United Brethren and Presbyterian, U.S.A., Churches jointly created the Board for Christian Work in Santo Domingo through which the program is carried forward.

In the Dominican Republic there has been a very definite determination to keep a balanced program. The work was set up by the Board for Christian Work in Santo Domingo in three parts, church, hospital and social work, the hospital and department for social work to be located in the capital and the church to extend throughout the republic wherever there was no other church in the field. Limited finances have confined the development of this program almost entirely to church and hospital. There has only been one missionary in the social department.

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While his program has been excellent it has necessarily been limited. He has developed Boy Scouts in the capital and in a number of other centers and has stimulated other organizations, such as the Catholic Church and municipalities, to organize on their own initiative healthful recreation for boys and girls.

Here, as in Cuba, nationals are almost entirely in charge of the program. All of the pastors are either Puerto Rican or Dominican and the hospital of sixty beds is manned by two Dominican surgeons and a nursing force of nationals with the exception of two Anglo-Saxons. The only American minister in the republic is the superintendent of missions. Work in this republic was begun twenty years after the beginning in Puerto Rico and Cuba and has depended largely for national leadership on the churches of its nearest neighbor, Puerto Rico. Dominican pastors have been trained in the seminary there and the fame of the Presbyterian Hospital in San Juan has given prestige to the hospital in Santo Domingo. It is very difficult to estimate the value of the cooperative arrangement in this republic. There are some evident advantages and some just as evident disadvantages. On the whole it would seem to justify itself on the ground that budgets that would otherwise be too small to establish an effective mission are thus united in more important and effective organization. Obviously the Presbyterian Church U.S.A. could not afford to maintain hospitals in both Puerto Rico and the Dominican Republic and yet by uniting its budget with the United Brethren and Methodist Episcopal budgets it is possible to maintain this union enterprise and to carry across Mona Passage from Puerto Rico to Santo Domingo not only the prestige of an institution already established but the value of years of experience in its development. The combined budget of the three cooperating organizations in Santo Domingo is less than the amount expended by either the Presbyterian or Methodist Board for the maintenance of their denominational programs in Puerto Rico and the United Brethren Board spends much less in Santo Domingo than in Puerto Rico and has the satisfaction of participating in a much larger work. If it were not for this union program it seems quite probable that there would not exist in Santo Domingo, if we are to accept Cuba as a criterion, any medical work at all, yet here is one of the finest pieces of missionary service in the entire West Indies.

The difficulties on the other side of the argument seem to arise from two sources. One is promotional at the home base and the other is organizational on the field. The churches which have been developed in seven different centers are conscious of the lack of church fellowship such as is enjoyed by representatives of the larger communions in the nearby islands. That is to say, the ministers in Puerto Rico and Cuba derive inspiration from the sense of fellowship with their denominational organizations throughout

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the world. The ministers of the Evangelical Church of Santo Domingo do not feel that they belong to any world-wide body. While this may not seem to be a serious matter, it is quite important in the mind of the native church. If the Protestant church throughout the Caribbean, including Mexico and Central America, will continue the development of national churches and form a federation, it will give them a sense of solidarity which Christians of the more prominent communions feel. If this is not too long delayed and the Dominican Church can sense the significance of being pioneers in this field, the disadvantages will be more than offset by the advantages. It is also true that the polity of the church has never been very well defined. This difficulty is one that certainly admits of a simpler solution. It is problematic in the minds of some of those who are very favorable to this form of organization just how far the development of a union program like the one in Santo Domingo should go in advance of the union movement at the home base. As long as the churches that are supporting this missionary effort insist upon denominational programs at home and denominational budgets, it is very difficult to go before the constituency with an appeal for the support of work that does not bear the denominational name. Moreover, the administration of a comparatively small piece of union work in the midst of fields that are administered denominationally requires new machinery and an apparent duplication of effort. The ideal expressed in the Board for Christian Work in Santo Domingo is a very inspiring one. The difficulties mentioned are not reasons for its discontinuance but are referred to simply because if the development of union work is to continue these difficulties must be taken seriously into consideration. When the Board for Christian Work in Santo Domingo entered the field, the Wesleyan Methodists, Free Methodists and Plymouth Brethren were there. Funds for the support of these bodies came from England and Canada. The Wesleyan Methodists have recently expressed a desire to withdraw from the field and have graciously placed at the disposition of the Board for Christian Work the use of their properties and their congregations have indicated their desire for a union of these two bodies. The mission work of the Free Methodists and Plymouth Brethren is confined to a very small area.

Candidates for the ministry in Santo Domingo are trained in the Evangelical Seminary of Puerto Rico. There is no training school in the republic for Christian workers. The hospital maintains a very fine training school for nurses which has the distinction of being the only nurses' training school in the republic. A modest church paper is published and a very unusual book store is maintained in connection with the central mission in the capital. This book store supplies text books for the University

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of Santo Domingo which is situated nearby, as well as Bibles and Christian literature for all the churches throughout the Republic. The store is entirely self-supporting and in some years has even reported a small profit. Groups of students come to the book store every day and sit around in its reading room and discuss with one another and with representatives of the church the most vital questions of life. The Board is constructing this year a central mission building in the capital that, in addition to a church auditorium, will provide rooms for just such groups and is accepting the challenge of the youth as far as funds and missionary personnel will permit.

Under the stress of a reduced budget this past year the native church accepted responsibility for rents for manse and churches. Santo Domingo, like Cuba, is under-populated and most of its population is Spanish. While the volume of foreign trade of the republic, compared with Cuba and Puerto Rico, is small, the rich soil and small population place the people in a more favorable position economically than in any of the other islands. Perhaps there is a smaller percentage of the population that could properly be classified as destitute and also a smaller percentage that could be classified as wealthy. The percentage of illiteracy is higher than in either of the other islands and the lack of means of communication for so many years has retarded the development of school work even under the stimulation of present day conditions when the desire for public instruction is greater than at any other time in the history of the island. The church has an opportunity to serve the Dominican Republic in the development of its schools in a very critical as well as strategic point in its history. The traditional policy of the Roman Catholic Church to oppose public instruction places the Protestant Church in a position that is very favorable for the preparation and supply of those who are to teach in the new schools of the republic that certainly must be organized within the next decade. This is a field of public service that must go hand in hand with the development of the church because the pastors are the ones to whom the community will look for leadership.

The territory of this country is not adequately occupied. It would be difficult to express in percentages the occupation of the field, but certainly it would be safe to say that the work of the Protestant missions is just beginning to make itself felt in this republic. The Board has earnestly hoped that other denominations would join hands in this admirable union effort. There are times when the very life of the project seems to depend upon such an enlargement of interests. There is cause for comment in the fact that from the very large number of church members who are so insistent upon cooperation there should be so few who offer their contributions or even sympathy for this union effort.

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Haiti

The Republic of Haiti occupies the western third of the island of Santo Domingo. It has a total land area of 10,204 square miles or slightly larger than that of Vermont. It is densely populated. The total estimated population is 2,550,000. The majority are Negroes, the remainder being mulattoes, descended from former French settlers. There are about 3,000 white foreigners. The capital, Port au Prince, has a population of about 80,000. There are 1,190 schools in the republic with 106,505 pupils enrolled. Education is nominally compulsory but illiteracy is about 85%. French is the official language but the majority use a dialect known as French Creole. Agriculture is the principal source of wealth. Parts of the island are very fertile. Coffee is the most important crop.

Mission work in Haiti dates back to the year 1840 when the Wesleyan Missionary Society of Great Britain first entered the island. The British Baptists followed a few years later and as early as 1850 Baptists from the United States were engaged in mission work in Port au Prince. In 1861 a Negro from Connecticut entered the island with a group of slaves who had been freed in the north and they established Episcopal churches. All these bodies have continued in the republic and in addition there is work carried on by the African Methodist Episcopal Society. For the past ten years the Northern Baptist Home Mission Society has carried on a very aggressive program and under their leadership churches and some small day schools have been developed. There are three bodies, therefore, that are related to the Home Missions Council that are engaged in mission work in the republic of Haiti, namely, Protestant Episcopal, Northern Baptist, and African Methodist Episcopal. The Wesleyan Methodists and British Baptist mission, the latter under the direction of the Jamaican Baptist Society, maintain their former missions but have not been able in recent years to extend their program. From 1916 to 1930 Haiti was occupied by military forces of the United States. During this period great changes were effected. Roads were built and to some extent public instruction was developed. The report of the North American Home Missions Congress on Haiti gives the three following suggestions for advance:

1. As a result of the rural schools that have been founded within the past three years, thousands of young people are learning to read who never read before, and are now accessible to missionary effort. They constitute a new field for the circulation of the Scriptures. The future of the evangelical missions lies in the extension of their ministry away from the coastal cities into the neglected interior of the island. It has been well demon-

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strated that the country people will come in large numbers to Christ, when the opportunity is given them.

2. Protestant Christianity is rooted in the soil of Haiti as shown by their able leaders, representing the second and third generation of believers. But Protestant Christianity has not advanced beyond the stage where services for worship and witnessing and the conducting of a few elementary schools constitute the whole of the missionary enterprise. Protestantism has not developed its social and institutional life to any degree corresponding with the length of time it has been in existence in the island. There is no secondary school, or paper or press. There is no organization for Christian work that unites different churches even of the same denomination. Something must be done to promote the spirit of Christian unity out of which can grow organization for more effective service.

3. Manifestly the institution first to be supplied is a secondary school that will train Christian teachers and preachers to meet the opportunities in the interior of the island. A great harvest awaits the training and sending forth of more laborers.

When mission work was begun in Santo Domingo in 1919 under the direction of the Board for Christian Work in Santo Domingo it was understood by missionary leaders that the Baptist Home Mission Society would accept the major responsibility for missionary advance in Haiti in order to avoid the confusion that arises from the mode of baptism. Since that time the Baptist board has a number of times expressed the wish that there might be either a larger participation in the Missionary responsibility on the part of those denominations that are there now or that new denominations might enter the field. The arrangement of having the Baptists carry on the work in Haiti and the Board for Christian Work in Santo Domingo carry the missionary responsibility for the Dominican Republic seems a very satisfactory one if it can be maintained. The island of Haiti is not large in area and unless the denominations working there and those who would be willing to enter could be united under one single name it would seem to be a mistake to add another denominational name to the present list.

Puerto Rico

Puerto Rico has a land area of 3,435 square miles and a total population now estimated (July 1, 1933) at 1,623,814. This is a density of 472.7 per square mile, an extraordinary density for a predominantly rural area. Of the total population, 23 per cent are colored. San Juan, the capital city, has a population of 114,585. The soil is fertile and agriculture is the chief source of wealth. Sugar, fruit, tobacco and coffee are the principal exports. The economic condition of most of the people is serious.

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15 per cent of the inhabitants control most of the wealth. There are 2,250 public schools enrolling about 44 per cent of the children of school age. The rate of illiteracy is 41.7 per cent. The health problem is very serious but progress is being made. The death rate is 18.6 per cent as compared with 11.4 per cent in the United States registration area.

The American occupation of Puerto Rico in 1898 was followed in the same year by a conference of the secretaries of four missionary boards, Baptist, Congregational, Methodist Episcopal and Presbyterian U.S.A. The group gathered at this first conference was enlarged later to include the Disciples of Christ, the Christian Church and the United Brethren. These seven denominational boards entered into a definite interdenominational agreement as to the division of territory, so that each unit became responsible for a definite area of the island. (The Lutheran and Episcopal boards in the United States also entered the field of Puerto Rico but were not parties to the territorial agreement.) These seven denominations were parties to the organization known as the Evangelical Union under whose direction was developed the Evangelical Seminary of Puerto Rico and a church paper known as the "Puerto Rico Evangelico." In 1930 the United Brethren, Congregational and Christian churches entered into a closer union and merged their three churches into one church known as the Evangelical Church of Puerto Rico. The other denominations have continued the extension of their fields of service within the original agreement. The Methodist Episcopal and Presbyterian U.S.A. missions have had under consideration an affiliation with this newly formed church, the Evangelical Church of Puerto Rico. One of the obstacles in the way is the question of a division of the island along the lines of the form of baptism. It seems quite evident that should the Methodists and Presbyterians go into this missionary church it would leave outside the union only those who practice immersion. The national leaders of these two denominations have not been willing to take this step. There is a possibility that they may change their point of view and that the union of evangelical forces may be made complete and that practically all the denominations will be included in the one organization.

Mention should be made also of other denominations that have work in Puerto Rico, the Christian Missionary Alliance, the Seventh Day Adventists, and the Pentecostals. The last two named observe no rules of comity. Their work has been opened wherever it seemed best to them, often in very evident competition with other denominations that have been occupying the field for many years. It is unfortunate that this sort of thing should be introduced into Puerto Rico after all the years of beautiful and effective cooperation among all the denominations, including those who are not actually members of the Evangelical

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Union, but there does not seem to be anything that can be done about it inasmuch as these particular groups feel they have a message that must be delivered to those who have become affiliated with other churches as well as to those who are members of no church.

The island of Puerto Rico has undergone a very interesting development during the past thirty years in every respect. It is smaller than either Cuba or Santo Domingo and is the most densely populated. Under the good influences of a stable government, a fairly adequate system of schools, good roads and means of communication, American citizenship that has encouraged travel, trade advantages with continental United States, and a consistent public health program, it is not surprising that there should have been a very definite change. In some respects it has been so gradual, however, that Puerto Ricans themselves are not conscious of it. It is probable that one-third of the inhabitants understand and speak with more or less fluency the English language. In thousands of the humblest homes children of illiterate parents are able to read newspapers and books to their parents and acquaint them with the affairs of the Puerto Rican government as well as world politics. With these favorable conditions have come some unfavorable reactions. Mr. Santiago Iglesias, for many years head of the labor party and now commissioner from Puerto Rico to Washington, says four-fifths of the working population of Puerto Rico are without permanent employment. The development of high schools and of the University of Puerto Rico have created a great army of seekers after so-called white collar employment. There is a tendency toward urbanization apparent throughout the world and the cities of Puerto Rico are unable to furnish employment. As long as the people live in the country there are tropical fruits and vegetables that can be raised even on a small plot of land, but the demands of life have been increased by education and the distribution of land tenure is not favorable to the continuance of the old agricultural life. Poverty is responsible for the menace of tropical anemia, tuberculosis, malaria, etc.

But religious conditions in Puerto Rico have improved. This may be said of the Roman Catholic Church as well as of Protestant bodies. It is virtually impossible to secure adequate statistics for the Protestant work, but those available would justify the following conservative estimate: Church members, 18,855; Sunday school members, 25,352; ministers and lay workers, 250; organized churches, 275; young people's organizations, 150. Rural missions are carried on extensively by all the denominations and the Presbyterian mission has for the last few years conducted tent meetings throughout their area.

In addition to the work of the church as an organization, Puerto Rico has been fortunate in having a number of splendid institu-

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tions. There are three hospitals, St. Luke's Hospital under the Episcopal Church in Ponce, the Ryder Memorial Hospital under the Congregational Board in Humacao, and the Presbyterian Hospital in San Juan. The latter, a seventy bed institution with well equipped dispensary and separate nurses' home, is the only Standard Grade A hospital in the West Indies and is one of only three in all of Latin America. It maintains a standard course in nurses' training. The hospital is affiliated with the School of Tropical Medicine of Columbia University, located in San Juan. In 1931-32, the hospital worked with the Rockefeller Foundation in an intensive and greatly needed study of the tropical anemias which so sap the vitality of the majority of the Puerto Ricans.

The Methodist Episcopal board supports two orphanages, one for boys in Hatillo and one for girls in San Juan. There are two neighborhood houses maintained by the Presbyterian Board, one in Mayaguez and one in Aguadilla, where there are kindergartens, day nurseries, boys' and girls' clubs, and a medical dispensary. Other denominations have women missionaries who serve the community. The Union Evangelical Seminary prepares the ministers of all the denominations cooperating in the Evangelical Union, as well as students from other countries such as Cuba, Venezuela, Santo Domingo and Colombia. The Polytechnic Institute, situated in San German, is a Christian college not now under the direction of a denominational board but maintained through the generosity of Christian people and with a distinct Protestant atmosphere. The Blanche Kellogg Institute, a boarding school for girls, is maintained by the Congregational Board in San Juan. Puerto Rico has been especially favored with institutions for the training of Christian leadership and most of these schools have kept pace with the educational development of the island. When seminaries were first organized by the denominational boards, before they were merged into the union Evangelical Seminary, it was necessary for them to do classroom work in the grades in order to prepare the students for professional training. From this beginning the Seminary has gradually raised its requirements until today most of the students have been graduated with an A.B. degree from the University of Puerto Rico. The same sort of development has taken place in the hospital. When the nurses' training school was organized, girls of a fourth or fifth grade education were admitted to training. The candidates are now required to have a high school diploma and many of them are able to present an A.B. degree. These training schools have enabled the churches to develop native leadership so that practically the entire Protestant program of Puerto Rico is under the direction of native born Puerto Ricans. This applies to institutional work as well as to the church program. While Puerto Rico is economically poor, there has been a very

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generous response for the support of their own work and it is conservatively estimated that the churches contribute approximately \$100,000 annually for the support and extension of their own program.

Self-support is one of the difficult problems of the Latin American church and especially is this true of the churches of the West Indies. These islands are near enough to the United States and are related to the Anglo-Saxon civilization in a way that makes them desire to have the advantages of this civilization even though they retain the distinctly Latin character of their life. Moreover, the Roman Catholic Church has always constructed imposing buildings. Sometimes they are very unattractive and always poorly adapted for services. They are only constructed in the larger cities and in strategic towns and very rarely are there a sufficient number of them to care for the needs of the population. Nevertheless, their outwardly imposing character has left on the Latin mind an impression that a church building must of necessity be larger than the other buildings about it. The West Indies population is by no means one hundred per cent Roman Catholic. It has never been, notwithstanding the imposition of the church through civil order. When, therefore, a part of the population care to accept the teachings of the Protestant church they immediately want for themselves an adequate building. They are intelligent and earnest in their religious convictions and desire an adequate and effective leadership. They are not able to meet the financial demands of these ideals. Moreover, they have been taught for generations a system of church support that is distinct in its concept and application from the theory taught by the Protestant Church. They know nothing about voluntary offerings. The church must carry on its program until a new generation arises which will be able financially to support the church and the work and which will at the same time interpret equipment and leadership in terms of utility and service. When this time comes they will entirely support their own work. They will be satisfied to have the buildings which they themselves can build and their leaders will be satisfied to serve for whatever the church may be able to give. There are very evident signs that this day is not far off for many of the church organizations. During the past few years when the income of the mission boards has been so seriously reduced, many of the pastors and congregations throughout Puerto Rico and to a certain extent also in other islands, have expressed their determination to carry on without any further assistance from mission boards. Certainly the supporting boards cannot afford to withdraw from most of these fields their subsidy until the concept of the church in the community is well established and until leadership is available.

There are two types of work in Puerto Rico that are urgent.

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One is rural and the other urban. Mission Sunday schools and tent evangelism throughout the rural districts have created hundreds of groups that are ready for organization. The secondary unit system of public schools is creating throughout the rural districts a new type of Puerto Rican. Villages are being formed where new roads are constructed. The church as well as the public service program must accept the challenge of this new development. With the growth of cities in Puerto Rico and the very extensive introduction of North American influences there is a very distinct city problem. During the past thirty years these churches have had for the most part only an evangelistic program. They are becoming increasingly conscious of the need for the service side of church work. Hospitals, schools and churches of all denominations must coordinate in order to meet the needs of both of these challenging fields.

Virgin Islands

The Virgin Islands were purchased by the United States from Denmark in 1917. They have a land area of 133 square miles and a population of 22,012. The capital, St. Thomas, has a population of about 7,000. 95% of the population are wholly or partly Negro. Economic resources are meager. Former President Hoover referred to the islands as "an effective poor-house comprising 90% of the population. The people cannot be self-supporting either in living or government without the discovery of new methods and resources." Though education is compulsory only two-thirds of the children of school age are attending school. Illiteracy is 16.1%. Only 2% of the population cannot speak English.

The Virgin Islands are economically poor and unable to support adequately any of their churches as they are at present located, Lutheran, Moravian, and Protestant Episcopal. The latter were transferred by the Anglican Bishop of Antigua in 1919, two years after the purchase of the islands by the United States, to the American Church in general conference and are a part of the missionary district of Puerto Rico. There is a Reformed Church in St. Thomas under the Brooklyn Classis of the Reformed Church. The population is unable to support these churches and it seems to a casual observer that an adjustment might be effected without loss to the work and with a very decided gain to the missionary agencies occupying the field. If the funds used for the maintenance of these competing church organizations in the Virgin Islands could be used for the maintenance of institutions it would be a decided step in the right direction. Gov. Pierson of the Virgin Islands requests that the Protestant bodies of the United States take definite steps toward the establishment of orphanages in the Virgin Islands.

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Union Churches

There are two congregations, one in Havana, Cuba, and the other in San Juan, Puerto Rico, that are not included under any of the previous discussions. They are union English-speaking congregations. Church services are provided by the Southern Baptist, Episcopal, and Southern Methodists for the denominational English-speaking groups in Havana. The Union Church, which is an outgrowth of the former Presbyterian U. S. A. Church, has organized in a manner that will admit to membership those who come to Havana temporarily as well as those who have permanent residence there. The congregation continues to use the property of the Presbyterian Church but includes in its membership representatives of almost all of the large denominational groups. Several years ago a definite effort was made to secure property and funds for the construction of a church plant. The campaign was brought to a close by the sudden collapse of the sugar market which made it impossible for the friends of the church in Havana to carry out their original purpose. In the meantime, however, approximately \$86,000 was contributed and was invested in a well located site large enough for a church, manse and community house, with attractive grounds. Property at that time was very high in Havana and while it seems like a large sum of money to put in property, the lot was chosen by business men who were themselves giving generously toward it, and they were unanimous in their belief that this was the best site for the church and the best financial investment under the circumstances. This lot is paid for and it is hoped that with the recovery of business buildings may be constructed that will furnish a church home for the constant stream of tourists coming and going in the winter months in Havana as well as a place of religious training for the families of English-speaking residents of Havana who come from Great Britain, Canada and the United States. It is noteworthy that notwithstanding the collapse of business in Havana and the depletion of the English-speaking colony, this Union Church has continued to pay its way without any subsidy from the north.

The other English-speaking church is situated in San Juan, Puerto Rico, and has passed through fifteen years of successful service to the community. The only other English-speaking church in San Juan is the Protestant Episcopal Church. The Union Church owns its property so that it is free from rental charges, the property having been provided by the Methodist and Presbyterian boards. This church has from the time of its organization met all its expenses with the exception of property. A large American colony of fruit growers, business men, government employees, missionaries in charge of institutions, such as the Presbyterian Hospital, Blanche Kellogg Institute, G. O.

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Robinson Orphanage of the Methodist Church, and English-speaking members of the faculty of the University of Puerto Rico all contribute to make this church attractive and inspiring.

Missionary work is conceived in such high ideals that the results are never satisfactory. But there are plenty of evidences in the West Indies of the power of the gospel to change lives and to change communities and some of the most satisfactory results have been obtained. Above all, the native church leadership has been prepared in school, seminary and hospital within the very limited period of thirty-five years. The churches have themselves learned to contribute for self-support and are on their own initiative extending their own work. Graduates of schools and hospital training schools are taking their places everywhere in community service. Women's and men's organizations have been formed in local communities and have developed into national organizations. If the denominational boards can express in the light of present day knowledge and activity the same statesman-like spirit of cooperation that was expressed in 1898 in the division of territory in Puerto Rico, the next thirty years will accomplish infinitely more than we could ask or think.

TABLE 24. STATISTICAL SUMMARY FOR WORK IN WEST INDIES

Denomination or Agency	Church Member- ship	S. S. Enroll- ment	No. of Work- ers	Annual Budget from Bd.	Annual Contri- butions from Field	Value of Property
Methodist Episcopal	3,193	8,699	33	\$72,792	\$12,347	\$355,500
Seventh Day Adventist	7,271		100			
Southern Baptist	3,421	3,795	33	45,000	10,906	800,000
United Brethren	1,715	2,866	25		6,289	116,300
Northern Baptist	9,285	14,548	86	146,745	41,668	745,000
Protestant Episcopal	18,389	8,189	176	187,103	60,602	1,395,902
Congregational	3,518	2,320	21	40,215	23,096	270,000
Chr. and Missy. Alliance	578	1,600	10	3,433	4,995	14,300
Assemblies of God			3	9,953		
Disciples of Christ	1,635	1,882	30	4,868	4,431	
M. E. South	5,867		31	103,400	16,166	1,155,594
Friends	882	1,978	41	6,452	9,929	
Presbyterian U.S.A.	5,782	14,047	88	378,995	146,447	1,118,559
United Lutheran			27	43,660		
American Bible Society				29,850		
Board of Christ. Wk. in S. D.	418	863	7	43,325	5,116	218,000

PART II
INTERPRETATION
AND
ANALYSIS

SECTION VII

PROGRAM AND POLICY

In the preceding Sections we have considered the field of Home Mission interest and responsibility, both in its general and its specialized aspects, and have described the enterprises and the agencies through which Christian people have attempted, throughout that field, to meet such needs as have seemed to them significant in the light of the missionary spirit and purpose. Doubtless, to the previously uninitiated, the complexities both of the field and of the program must seem confusing. The factors which condition the problem of Christian living vary greatly in different elements of the population. Moreover, such factors as are more or less common are being constantly modified, but at different rates and in different degrees for the various distinctive sections and groups. Home Missions, therefore, has not, as some may have imagined, a standardized program so that one can always say "Home Missions means thus and so." The plaintive query, "Can't Home Missions be described in simple, easily understandable terms?", is destined always for a negative answer—unless the inequalities and differences in the life of the nation and the life of the church are, in some good time, reduced to uniformity. If Home Missions were less complex it would be less true to the genius of the church and to the purpose of Christianity to be all things to all men that it may by all means win some to a Christian fullness of life. The aim of the present Section is to point out what sorts of conditions, through the field as a whole, have characteristically modified the approach and determined the immediate objectives of Home Missions, to state the significance of the principal elements in the missionary program and critically to analyze important aspects of missionary policy.

POINTS OF VIEW

Inter-group Relations

It may be asked, in the first place, why it seems necessary to the Home Mission Boards to make quite distinct approaches to various racial groups or to particular areas, such as were described in Section VI. Does not the Church, thereby, seem to lend itself to a degree of racial discrimination and segregation foreign to the spirit of Christ? If, in a community racially or socially composite, separate churches are maintained for white

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and black, for Italian and Slav and Mexican and Oriental, do we not, thereby, retard the development of national unity, not to say spiritual unity, which it should be our first purpose to advance? If, through a missionary program, a local American church is relieved of the responsibility to seek out and win to Christ people of other orders than that church itself represents, is this not a disservice to the larger interests of the Kingdom as well as to the religious development of the local church? In other words, can the Christian Church really grow in grace and power if, in its local organizations, it is stratified and departmentalized on grounds of race or color or social status? Such questions admit of no easy answer for those who profess to believe in the universality of Christian brotherhood. It is not to be denied that in some measure the need to ask such questions is a reproach to the Christian Church.

There is a legitimate answer which constitutes a partial justification of present practises. It is an answer that rests on grounds of practical utility. Distinct areas, like the Southern Mountains, offer no particular difficulty. Here it is a matter of administrative convenience in the handling of an entire area, chiefly a problem of geography. In any case, the distinction is principally one of terminology and rests on no necessary consideration of social discrimination. As regards foreign-language groups, the necessity of service in some language other than English, so long as that necessity actually exists, is a controlling factor. To some extent, too, such racial groups are found in separate communities, necessarily calling for separate racial enterprises. Historically, for practically everyone of these distinct racial groups the first need was to develop a specialized leadership and specialized techniques. Racial distinctions may have no spiritual validity but they are stubborn facts, practically, which have had to be taken into account if we would achieve any measure of success. Moreover, groups which present different stages of development, not only religiously but culturally, will often make better progress, for a time at least, if each is permitted to formulate a program adapted to its own peculiar genius. Such separateness should not be carried beyond the cultural merging point, and always involves some danger of spiritual loss. But real values have emerged from this encouraging each group to seek the fullest development of its own capacities. Finally, we must recognize—we would be blind, otherwise—that racial prejudice exists within the membership of the church as well as in the community at large. This prejudice it is our aim to eradicate. But while it exists it must be taken into account. Such prejudice is one of the greatest obstacles Home Missions have to surmount. To put it crudely, it has often been a Hobson's choice—to attempt to win these groups through separate enterprises or not to win them at all. In communities or sections that are racially compos-

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ite, the controlling principle should be the development of church units that are equally composite. That is to say, ideally, the tendency should be away from separate racial or class churches. It seems to us that Home Missions is necessarily committed to an ideal of spiritual unity. It must be recognized that the working out of this principle is made difficult by the fact that separate racial groups in the same community are often in actual economic competition, and are often sharply divided socially. It is obviously difficult to combine in one church unit both an exploiting and an exploited group. In this process the relative size of the groups is an important factor. Where the racial group is large enough, particularly if it is actually a segregated group, the process of religious assimilation must go along with the broader process of social assimilation. In this connection the Committee notes with interest and approval the tendency of many institutions as, for example, mission schools which were established originally for particular racial groups, to become increasingly inter-racial in their service, and the tendency of many churches large and small, to cultivate and welcome an increasingly composite constituency.

Inter-faith Relations

A second question often asked is as to why Protestant Home Missions has developed a distinctive ministry for people of other religious faiths. This is, in reality, not one question but four, concerning, first, groups of a Roman Catholic background, second, Mormons, third, Jews, and fourth, the comparatively small numbers of adherents of other religious faiths like Buddhism or the original religions of the American Indians. Are there not enough people in America with no religious faith of any sort to demand all the missionary effort the Protestant Church can generate? Should we not make an alliance with these other religious bodies against the common enemies of sin and materialism?

Here, again, is a question for which there is no simple answer. Unquestionably the Protestant Church as a whole has no single point of view in this matter. We can do no more here than attempt to state what seems to be a consensus of opinion. The fundamental answer goes back to the evangelical conception of the Great Commission "to preach the Gospel to every creature." In the main, Protestant Home Missionaries do not desire or attempt to win faithful adherents away from any other Christian faith. In the main, they do feel called upon to present the claims of Christ to the adherents, whether faithful or not, of any non-Christian faith. (There are those Protestants, of course, who feel under obligation to attempt not only to convert Catholics but to convert other types of Protestants. But this attitude is

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not generally characteristic of representatives of the bodies constituent to these Home Missions Councils.) The controlling consideration is that we earnestly believe that in Christ we have not only a greater value, a supreme value, but a unique value. "There is no other name whereby we must be saved."

Looking at it practically, we may say that there is no race or group whose members are 100 per cent adherents of any one faith. Every race includes not only some diversity of religious adherence but many who have no effective religious faith at all. We hear it said that all Negroes are Protestants (even that they are all Baptists or Methodists.) Yet nearly half of the adult Negroes are members of no church and the Roman Catholic Church has found a somewhat fruitful field for ministry among them. In predominantly Catholic countries like Cuba and Puerto Rico there are many outside the membership of any church. Further, many groups commonly thought of as predominantly Catholic, as Poles, Magyars and Italians, have for a long time included a Protestant minority who have provided a nucleus for a Protestant work in this country. Again, candid students of social change must admit that recent decades have witnessed a weakening of traditional religious ties for very many people. This is as true of those whose background is Protestant as of those who have a Catholic or Jewish heritage. The momentous migrations of peoples from abroad to America and within the bounds of our own nation, the fundamental changes in manner of living, in intellectual and moral viewpoints, in social and institutional attachments, the plasticity of modern life—these things have for many shaken their world to its foundations. Religious solidarity is no more a fact today than is political or economic or social solidarity. What this means is that religiously very many have been cast adrift or have retained only the most attenuated connection with the formal institutions of religion. Witness, Utah, where the population are supposed to be four-fifths loyal adherents of Mormonism, defying the dogma and influence of their church to vote for prohibition repeal. From any point of view it must be clear that there is no racial group that does not today offer any church a wide-open field for its appeal.

Finally, we would be less than honest if we did not say that in some Home Mission fields we have been influenced by the failure of the Roman Catholic Church to be true to its own best traditions. This is notably true in Cuba, Puerto Rico and the Dominican Republic and among the Mexicans in the Southwest. Here, as in old Mexico, the Catholic Church had thoroughly identified itself with an old and discredited order, under which ignorance, poverty and oppression with all of their attendant ills were tolerated. The Protestant Church in these countries has stood for a new day, a day of equal opportunity for all. Not only has it stimulated the public conscience and made progress possible,

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but it has stimulated the Catholic Church as well and helped to make its adherents better Catholics and better citizens. In these situations, as with many of the immigrant groups, vital human need to which the church could minister has furnished a sufficient apologetic.

As between Christian bodies, it may be said that it is now not so much a question of differences in doctrine or polity that determines the degree of competition between them, but rather a question of the similarity or dissimilarity in their objectives and controlling points of view. In this, the activity of one group, in a broadly-conceived program of missionary service, may well stimulate another group to good works and so achieve a dual purpose. And out of it may ultimately come a greater underlying spiritual unity.

Relations with Secular Agencies

A third question often asked concerns the reason why the Home Missions program has so largely concerned itself with interests which are commonly thought of as the concern of the state or of secular agencies. Why, it is asked, should the church engage in the work of public education when, in most Protestant circles, the policy of the parochial school has been so long and so completely abandoned? Are we not, in this country, committed to the principle of the public school? Whatever its admitted weaknesses, must we not stand or fall with it? And why should the church maintain hospitals and clinics and neighborhood houses and orphanages and other similar activities? Are not these the concern of private philanthropy and of civic agencies? Is this the church's job? In part such questions are merely an expression of the old heresy that evangelism and social service are somehow inconsistent with each other and that a concern for one implies a denial of the other, a point of view that requires no comment here. But in part these questions proceed from a very different source; from the belief that sound social organization calls for the complete separation of the agencies of religion from the specialized agencies of education and of the various types of social service.

A fuller treatment of this question will be found at a later point in this Section, in the discussion of institutional programs. From the point of view of the mission boards the answer is, in reality, a very simple one. It is not a question of social policy at all, but of expediency and practical necessity. Why have mission boards established schools on many mission fields? Because public schools were not in existence or were totally inadequate. Why do they still maintain them? Because they are still inadequate (in some cases not present at all) and because they do not or can not provide all the forms of training deemed necessary. Admitting that this puts the burden of proof on the mission forces and that mission policies have not been as flexible and

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adaptable as they should have been, this is the fundamental reason. And why are medical programs conducted? Because health is at least as necessary as education, and on many mission fields other facilities for the care of health and the treatment of disease are almost totally absent. But it may be argued that this is an answer that doesn't answer, that there still remains the question of why the church should provide such services even though no other agency is present to provide them. This is a matter of policy; more than that, of fundamental conviction. This concerns the philosophy of missions, as set forth in Sections I and II, and again in Section XII, that our purpose is more than to share a faith; it is to share a Christian way of life. This cannot be too often reiterated. Whatever condition retards the development of a well-rounded Christian life, for the individual, the community or the whole body politic, is of legitimate and necessary concern to the church. If the need can adequately be met through public action or by secular agencies, well and good. If not, the church must meet it, and, while meeting it, seek to develop outside of itself the will and the capacity to relieve it of this responsibility. When so relieved, it may devote itself to its primary religious mission which includes the pioneering of other fields of human need. This is the basic principle upon which the service activities of Home Missions rest.

Criteria of Missionary Need

By what standards shall one determine when a region, a community, or a population is of legitimate concern to Home Missions? The criteria to be used in judging the adequacy of local efforts and resources for the achievement of a satisfactory community life must cover a much wider range than simply a consideration of the status of the church. The general answer to such a question we have already given. Necessarily the objective of Home Missions is to share life on the level of our own highest standards. In consequence, almost any problem of personal or communal well-being may at some time or place become the vital focal point of missionary interest. Naturally, this makes a precise definition of Home Missions difficult. If anyone is disturbed at the thought that such a point of view seems to make Home Missions a catch-all for every form of religious, social, or philanthropic effort, and that it seems to be in violation of the accepted modern principle of organizational division of labor, let him reflect that every type of social organization faces a similar problem. For example, the secular agencies of relief have discovered that mere relief is not sufficient. They are obliged to interest themselves in the rehabilitation of life and the building up of morale, which, of course, brings them definitely into fields which traditionally have been the sole concern of the Church. Thus, the distinction between the church and social agencies is once

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again worn through. In fact, in the development of all social agencies there are two seemingly diverse tendencies. On the one hand there is the tendency toward specialization and division of labor. This has inevitably followed from the emphasis upon higher technical standards in social work. But on the other hand there is the tendency toward an insistence upon a broadened scope of interest and concern which compels every specialized agency to see its particular problem in a much broader setting and at times to go far afield from its technical interests. The primary need for any institution is to see the whole problem of Christian community life as a whole. The actual division of labor in the process of achieving it is a problem which will be worked out differently under different circumstances. There is a sound social principle here that the focal point of interest is not any particular institution, but is the total life situation with which we have to deal.

The question as to what are reasonable Christian standards of community life which the missionary program should take into account is one to which an exact answer cannot be given. The United States Government, in all its study of social need, has never undertaken to define what it considers a decent minimum standard of living nor to discover what portion of the population attains such a minimum. Dr. Thomas Jesse Jones in his "Essentials of Civilization" lists as the essentials of primitive life in the order of their primacy—physical welfare, the power of integration with the environment, material and human, a proper regard for the home and the household, for women and children as the agencies primarily responsible for the transfer of the heritage of the race and re-creation of body, mind and spirit;—or, as he states these elsewhere, "health and sanitation; appreciation and use of environment, material and human; effective development of the home and the household; and the processes of re-creation—physical, mental and spiritual." When a society fails to make possible realization for a community of these basic essentials, that community may well be considered the Christian's responsibility in his urge to share.

The practical experience of missions indicates that certain aspects of community life are likely always to be within the range of missionary interest. If they are not always objects of direct missionary activity they are at least matters of vital missionary concern. These are:

(a) The personal religious faith of the individual members of the community. Every missionary program has at its heart a responsibility for personal evangelism. Whatever else Home Missions is or may become, it is fundamentally an effort in the spirit of Christ and in fulfillment of His great commission to win men and women to His discipleship.

(b) The uniting of disciples together in the fellowship of the

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Christian Church and the development of the organized Church with an equipment, program, and leadership adequate to the needs of the community. This will include the facilities of religious education in the broad sense of educating men and women "for worship and service at home and abroad by helping them to discover and to accept for themselves and for society at large the full consequence of Christian discipleship."

(c) The provision of adequate facilities for general education. In general, we have been constantly raising our American standards both as to the minimum amount of education for which provision should be made and as to its quality. As a whole, the Protestant churches which we represent have considered a widely diffused education and culture important aids in the development of the religious life.

(d) The eradication of disease and the development of personal and public health. The relationship of high standards of public health to any form of social progress has been long recognized.

(e) The development of general social well-being. This is not a very exact phrase. Missionary enterprises have at different times been faced with many sorts of obstacles. Perhaps the commonest have been poverty and the inability of the community to produce enough to support a reasonable standard of living. In other cases other conditions have retarded social development. So the community service program of Home Missions has conformed to no set pattern, but has been a demonstration of unselfish purpose to meet human and social need.

It is in the light of such considerations as these that we must approach the description of those elements entering into the missionary program, the importance and utility of which we can regard as thoroughly established, and the critical analysis of current policies and methods of work.

CHURCH EXTENSION

This term, which in some denominations is used to refer merely to church building operations, is here used in reference to the historic purpose of Home Missions to make the organized church available to every community and every settled area. While the establishment and organization of churches was not the earliest manifestation of Home Missions, it soon became its most characteristic interest. During the days of rapid territorial expansion and population growth Home Missions was developed in answer to the appeal of migrating peoples and new communities. The sense of strain and urgency under which the Church labored through much of the nineteenth century resulted from the rapidity of the process of national development. A few illustrations may suffice. The states of Ohio, Indiana and Illinois increased

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in population five-fold in one decade, three-fold in the next and two-fold in the next. Michigan increased its population seven-fold in a single decade. In the last thirty years of the century the population of the entire territory west of the Mississippi River increased four-fold. In 1800 there were in the United States just 903 different post-offices. In 1900, before the development of rural free delivery reduced their number, there were 76,688. Until late in the century Home Mission reports were largely narratives of the opening of new territories for settlement, of the rapid growth of population, of the building of new railroads and highways. Occasionally in these reports one runs across calculations of probable future population growth which show to what a high point of expectancy the whole Home Mission enterprise was keyed.

The establishment of new churches went on at a rapid rate almost until the end of the century. Home missionaries were among the earliest settlers in every new territory opened throughout the south and west. Men like Mills, Schermerhorn, Jason Lee, Marcus Whitman, Sheldon Jackson, and a host of others were great missionary pioneers and scouts for the advancing vanguard of the Christian Church. The zealous agents of the principal denominations ranged through newly open territories seeking favorable locations for the establishment of churches. We need not consider it strange if their estimates of the future prospects of the communities to which they were then laying claim were frequently far from the mark. They erred no oftener and no more seriously than did the representatives of business or government. Neither should we consider it strange that there was in this process an almost total lack of interdenominational planning. Competition and rivalry are natural children of the frontier and plainly manifested themselves in this whole process of church extension.

In due time this movement of general church extension was turned out of its old channels by the virtual completion of the initial settlement of the country. In 1890 the Bureau of the Census announced the disappearance of the frontier. It was not meant by this that there were no longer sparsely settled sections open to home-steading. As a matter of fact home-steading still continues in many western states. But by 1890 there was no longer any great expanse of territory yet to be entered. Frontier conditions remained and all the hardship of pioneering but in a very real sense, the old period of pioneering had come to an end and a new day had dawned. Gradually the attention of the church began to be turned in other directions. At about this time the rapid growth of cities began to make itself felt as a definite factor in national life. With the growth of cities came significant changes in their interior structure, changes which called for the re-location of churches and for the planting of new

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churches both within the older areas of the city and in the suburbs. Then, too, at about this time the church was becoming acutely conscious of the problem of immigration which was already beginning to change its character. The interest of the church in the immigrant, once it was aroused, grew rapidly and resulted in the establishment of many special foreign-language churches and missions. The cities have continued to grow, though the acute stage of the church extension problem has passed, but new immigration has definitely ceased to be a factor.

It is not too much to say that the problem of establishing new churches has now come to be almost an incidental aspect of Home Missions. There will always be some need of new churches as communities grow and as populations re-distribute themselves, but so far as one can now see, that phase of the home missionary task is pretty much accomplished. Much has been made of the statement published a dozen years ago in "The Town and Country Church of the United States," by Morse and Brunner, that there are 10,000 rural communities without Protestant churches. That statement based upon extended surveys was doubtless approximately true when made and is equally true today. Its significance, however, is often misunderstood. An overwhelming proportion of these 10,000 communities, which might better be called neighborhoods, are very small aggregates of population often widely scattered. In most of them it would be out of the question to maintain a church. Most surveys indicate that the real need of the unserved rural populations is not so much for new churches as it is for an extension of the area of ministry of existing churches, and the supplementing of their ministry with various types of religious extension programs. In the vicinity of large cities there are still new suburbs coming into existence which require the establishment of churches, and here and there outside of metropolitan areas new industrial communities are established from time to time. For this reason there is likely always to be a certain responsibility upon mission agencies to provide new units of religious work.

But the primary problem today is a problem of the re-distribution and re-alignment of existing churches and the re-direction of their programs, to serve those areas and populations to which no ministry is now given. One result of the highly denominationalized character of the church extension activities of the past is that the average church has no sense of parish responsibility. That is to say, it does not recognize a responsibility to serve all of the people who live on an area of land. Its conception of responsibility is rather toward a constituency. As a result, therefore, in almost every section of the country surveys have repeatedly demonstrated that there are many neighborhoods and large scattered populations which are a part of the attentive concern of no church, but which could easily be reached by existing insti-

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tutions. Church extension, therefore, should now very much more definitely mean the extension of interest and service of existing churches, both territorially and with reference to types of population now unserved.

It is also clear that both in this new type of church expansion and in the older type where necessary, increasing attention should be given to careful planning and to the working out of definite interdenominational agreements. Next to the right kind of personnel, and an able leadership, is the need of clear cut, constructive, statesmanlike programs of Home Missions. One of the severest indictments Home Missions has to face is the fact that there have not been in the past such programs. The Home Missionary enterprise has been allowed to drift. It has gone along on a laissez-faire basis, following an opportunistic policy, and with no far-sighted, clearly defined, constructive program.

The lack of adequate Home Mission programs has been revealed in all the surveys and special studies the Council has made, and has been deplored by all the conferences held during this study. Home Missions must be planned, and planned over a long period of time, and on a national as well as regional and local basis, and on an interdenominational, as well as a denominational scale. We are living in an age of planning. There are more than 735 official planning boards and commissions of all types in the United States, and all of them have come into existence since 1905.

The Committee registers its conviction that the time has come when Home Mission administrators, field supervisors, and local missionary workers, must get together, both denominationally and interdenominationally, and carefully plan the work. Boards of strategy should be set up in every city, and over every rural area, both denominational and interdenominational, which would upon the basis of carefully ascertained data, build programs, make adjustments, organize the work, coordinate forces and resources, and serve as engineering bodies for long-range, constructive planning of Home Missions.

Constructive missionary planning is, first, planning over a period of time in order to adjust the program of missions progressively to developing trends, as to population, economic and social life, and other factors. It is, second, planning on a regional or an areal basis in order to relate each phase of work to the broader social setting, and in order to bring out the effect upon the entire program of each separate aspect of it. Third, it must involve recognition of the inter-relations of work for special racial or other groups within an area. Fourth, constructive planning must involve consideration of the relationship of specialized programs of work to the total program of missions for the area. Fifth, constructive planning will be best carried forward by interdenominational boards of strategy. The Home Missions

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Councils should perform that function on the national level. They should take the lead in providing such planning committees for the various major regions or types of work in which Home Missions is concerned. Finally, constructive planning must rest upon four chief corner stones: community interest as revealed in a continuous process of research and analysis; efficiency in the work of Home Missions; economy of money and resources; and Kingdom interests.

CHURCH MAINTENANCE AND SUPPORT

As soon as home missionaries began on any considerable scale to establish new churches, mission boards found themselves confronted with the necessity of assisting financially in their maintenance. This concern of Home Missions has taken several forms. The first and most characteristic has been the making of grants-in-aid to weak churches. Such grants were made to supplement local resources for the support of a minister. In theory, these grants were temporary in annually decreasing amounts. Such aid might be extended to an individual church or to a group of churches. It might be given by a national agency, by a state or other local agency, or by a nearby stronger church. The granting of such aid has now become by a wide margin the most characteristic aspect of Home Missions. The primacy of the local church is, in fact, the first principle of the whole mission enterprise. Whatever may be the weaknesses of existing practices in the aiding of churches, no one can question the wisdom of the policy which has built the home missionary structure upon the foundation of the local church.

A second form which the aid given to local churches has taken has been that of grants or loans toward church and manse buildings. The practice of giving such assistance is a very old one in most of the denominations. Generally, such aid has been given under definite limitations as to amount and the proportion of the total to be so provided. Usually, also, it has been given with definite denominational restrictions.

To a more limited extent, mission boards have developed the practice of making grants to local churches for special forms of service or activity as, for example, for foreign-language work, or for the development of evangelistic or religious education programs. To an even less extent special field representatives have been made available to local churches to assist them in working out various specialized aspects of their programs.

There is no way to estimate what proportion of all existing churches in the United States would be able without any outside assistance whatsoever to support a reasonably adequate program of work with a competent full-time ministry. In many denominations from a fourth to a third of their churches actually receive

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financial aid. Thousands more supplement their local resources by combining with other churches in circuits. Many thousand other churches have ministers who partly support themselves by other occupations, or who serve for nominal salaries or without compensation. Another large number of churches are practically inactive through much of the year and secure a minimum of service through the use of students or visiting ministers during the summer period. Certainly it would be an understatement to say that up to two-thirds of all Protestant churches are unable without assistance to support for themselves anything approaching a standard program of church work. Obviously, the lack of cooperative relations both within and across denominational lines contributes heavily to this situation. Every survey which has been made of rural sections clearly demonstrates that a distressingly large proportion of the existing churches not only are unable to maintain standard programs of work, but are actually declining in numbers and in financial strength. In every section of the country many churches are already abandoned and others are likely to become so. This is another instance of the lack of church planning.

The System of Grants-in-Aid

The process by which church maintenance became a fixed part of the Home Mission program was simple and inevitable enough. An itinerant missionary preached from time to time in a new settlement. After a while a church was organized; a Sunday school was established; a few simple activities were conducted by laymen with an occasional visit from a minister. The community grew and took on marks of permanency. It became important to give to the infant church a closer supervision and a more intensive cultivation than either the itinerant missionary or the resident laymen could provide. To make this possible, the territory of the itinerant missionary was more and more limited. In an increasing number of cases he was encouraged to become the settled pastor of a congregation, or a group of nearby congregations. Financial aid was extended by the denomination to supplement what the community could provide. Usually, at the outset this aid was regarded as temporary. It was expected that both community and church would grow, so the principle was early laid down by many communions that aid would be given under such circumstances on a decreasing scale for a limited period of years, usually five or, at the most, ten. In very many cases what was expected to happen did happen. Both the community and the church did grow. Mission aid was diminished and soon could be withdrawn altogether, and the process was repeated in some other place. In most denominations a very large proportion of the churches have at some time been assisted in this manner.

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Rather later on in the process of church extension two sorts of conditions emerged and became frequent enough to be regarded as characteristic. The first was that older settled, rural communities in many cases began to decline in population and in wealth. Such a tendency very early appeared in many parts of the older settled east, weakened by successive migrations westward and by the movement to the cities. Thus, churches which had gone through the initial process of missionary promotion and had become self-supporting found themselves enfeebled and unable to provide for their own support. Furthermore, many of these older communities began to change in character. Their original populations were replaced by new types of populations not so congenial to the existing churches. So churches found themselves partly stranded. This has been a familiar occurrence in the older sections of many cities. A second condition was that in many sections, particularly in the west, the anticipated growth in population and in wealth never materialized, or at least was much less than expected. Therefore, in such communities many churches never were able to make the progress that was expected of them and never passed out of the stage which required assistance from the outside. Both of these conditions were accentuated by the lack of interdenominational planning and by the fact that in many communities of both sorts there were too many churches.

Later on a third condition was faced which, while not so widely characteristic, was nevertheless frequent enough to become a definite factor in Home Mission policy. This was that many churches were established for special types of population, as for Indians, or for foreign-language groups. From the outset special factors retarded the development of these churches in numbers and in financial strength, so that it was not possible to set a fixed term for the withdrawal from them of missionary aid.

Generally speaking, the denominational boards have had no policy adequate to deal with this development. The interdenominational aspects of the problem are elsewhere discussed and need not be dwelt upon here. Many boards have continued to operate under formal policies which call for the annual reduction of grants to churches and a limitation of their ultimate term, while they are well aware that under existing circumstances these formal policies cannot in most cases be carried out. The policies are retained, however, as a rather wistful expression of hope. Home Mission's injunction to her children has continued to be "come to self-support." Her practice with respect to them has not emphasized the necessity.

Most practical administrators recognize the inability of very many churches to "come to self-support" under existing conditions of the distribution of population and wealth, and of over-churching, even on the basis of the comparatively low standards

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of equipment, program, and support which characterize many such churches. They also recognize that this fact and the policy of the mission boards with reference to it have in practice created a class of permanently dependent churches. These churches are not so classified officially, but they are so in fact. As a result, many churches are aided from mission funds continuously, or almost continuously, for very long periods of time. There can be no question that this, in the form in which the aid is usually granted, in many cases breeds a spirit of mendicancy, which is not unlike that which would characterize an individual in like circumstances. On the other hand many such weak churches are more or less permanently combined into large circuits which results in giving to each church only a minimum of service and oversight. As is well known, in many sections the average rural church has only part of the time of a non-resident minister. A once- or twice-a-month service is usual. The resultant program of work is necessarily meagre. Interdenominational competition enters strongly into this situation, but does not wholly dominate it.

Partly as a cause and partly as a result, most of such churches are small numerically and weak financially. In large areas, as surveys have repeatedly shown, a great majority of rural churches have less than fifty members each and operate on annual budgets of less than \$500. per church. In some areas, as in the mountains, even these figures would seem very large.

Until recently the circuit was the only alternative to a permanent subsidy which the church had to propose as an answer to this problem and the circuit in its ordinary form could hardly be termed an answer to the problem since it did nothing to solve it, but merely made possible its perpetuation. One denomination, the Presbyterian, U.S.A., over fifty years ago launched an ambitious experiment in sustentation modeled somewhat on the system used in Scotland and Ireland, but the plan could not be satisfactorily financed and was abandoned after a few years.

Abuses

This is one of the most discussed and most perplexing problems of home missions policy. It will perhaps help in clarifying the subject if we first consider certain abuses of the system of grants-in-aid,—abuses which are frequent enough to warrant attention and about which there should no longer be any differences of opinion.

The first of these abuses is the granting of Home Mission aid in competitive situations. This certainly would not have been regarded as an abuse two generations ago. It is generally so regarded now. An increasing number of boards and ecclesiastical bodies have declared that they are opposed to the use of Home Mission money in competitive situations. As a general

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principle this Committee maintains that aid ought not to be given to any church which is adjudged to be in competition with the church of any other denomination constituent to these Councils.

A second abuse of the system of grants-in-aid is the use of consecrated Home Missions money in aiding and abetting local church feuds and unholy schisms. Some of these aided churches are split-offs from the parent churches. A few disaffected people withdraw in a bad spirit, and start up a new church. They at once appeal to the mission boards for aid, and so weaken the parent church financially that it too must ask for aid. This is not an infrequent occurrence. There are many such situations over the country. The responsibility for this unwise use of mission funds is not altogether with the mission board; it rests primarily and chiefly upon the local ecclesiastical bodies and supervisors, who are in direct relation to the local churches and are the responsible administrative agents. The Committee questions the ethics of such use of missionary money. Is it a Christian service to aid in the perpetuation of local schism and ill-will? Surely people who are not able to work and worship with their brethren in the spirit of Christ should at least be left to pay for their own unchristian separatism.

A third abuse is the granting of aid to churches which do not make a reasonable effort commensurate with their ability to contribute to their own support. There are churches which have come to regard a denominational subsidy as a sort of perquisite to which they have an inalienable right. This is a sign of that spirit of mendicancy to which we referred. As we will elsewhere point out every grant should be conditioned upon a satisfactory financial system and a satisfactory local response.

Principles

Leaving aside these obvious abuses of the system let us consider the system itself. A grant-in-aid to a local church is as much an expression of the Christian's desire to share as is any other form of missionary service. It is a means of sharing religious privilege. If it is well to share our standards of education and of health, surely it is well to share the privileges of religion. This Committee does not hold the view frequently expressed that all churches should be compelled to be self-supporting from the outset. It seems to the Committee that in any particular instance aid may legitimately be given on the basis of certain definite principles. The first of these is that there shall be present in the community a sufficient number of people to justify an organized church (as distinguished from other forms of religious ministry as, for example, that of an itinerant missionary) and a resident minister. Ordinarily, a total accessible population of 500 people might be regarded as the minimum. In larger communities the principle already accepted by the Home

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Missions Councils should hold, namely, that a field is regarded as adequately churchied which has one church for every 1,000 people reasonably accessible and reasonably homogeneous. The United States, as a whole, has one church for every 344 inhabitants over thirteen years of age. This is more churches than can be supported on any adequate basis. The ratio of churches to population varies greatly with different sections. Many sections have as many as a church to every 200 people or even less. Ordinarily, a total population of 1,000 is the smallest number that may be expected to develop an effective organization or program or reasonable support. In regions with a sharply broken topography some other standard may of necessity have to be used.

The second principle is that the field be non-competitive according to the standards already approved by the Home Missions Council. If people desire to compete in matters of religion there is no way to prevent them, but they should be compelled to pay for it themselves.

The third principle is that there should be a satisfactory degree of local financial participation. Occasionally in new communities, especially with an alien or unsympathetic population, it is necessary to begin a church enterprise without such participation. But in the average instance this should be an absolute prerequisite. No arbitrary standard can be set up as to the amount of participation which will vary according to local resources.

The fourth principle is that the granting of aid to a church should always be in consideration of, and as a part of, a definite program of work to be accepted and adhered to by the local congregation. Too often the grant of money to a church is from one source and the direction of the program of the church is from another and these two things have not been tied up together. It should be recognized that money is given to a church in order to accomplish certain things. Such a program would need to be varied somewhat for different types of fields. The point is, however, that we have all too easily assumed that it is not reasonable to expect an aided church to develop a standard program of work. Just the opposite is the case. An aided church is, of all churches, the one that should be expected to develop an adequate program. Only through such a program can it grow to the point where it will cease to be an aided church. In too many cases we have been caught in a vicious circle. A church, because it is feeble, has a meagre program of work, and because it has a meagre program of work, it continues to be feeble. As an outline of what is in the mind of the Committee, the following statement of a minimum standard is offered as applicable to the average town and country field:

1. The minister of each aided field shall live upon the field to which he is assigned. In the event that a minister serve two

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or more churches he shall live at that point from which his entire parish is most easily accessible.

2. Where a minister has charge of two or more fields these fields shall be so related to each other geographically as to make possible a reasonably compact and accessible parish organization on the Larger Parish model. In all such cases there shall be formed some sort of Larger Parish Council or organization including representatives from each of the cooperating fields for the formulation of a common parish program and the consideration of common financial obligations.

3. *Extending the Parish.* In all cases it is expected that the minister of an aided church shall definitely undertake the extension of the service of that church into the contiguous area wherever other evangelical churches are not present and active. Such a program of parish extension will ordinarily include:

(a) Survey of rural communities and school districts located within the area which the church may regard as its parish responsibility looking toward the establishing of Sunday schools and preaching stations to be taken under the care of the church.

(b) The program for this outstation work should be—

(1) Maintaining a mission Sunday school.

(2) Preaching services as frequently as possible.

(3) Pastoral visitation.

(4) Evangelistic services.

(5) Cooperation with public schools in providing week-day Bible instruction.

(6) Vacation Bible school.

4. *Finance.*

(a) Each aided church is expected to make an annual Every-Member Canvass. The results of this Canvass with a list of the subscribers and the amount pledged by each shall be submitted in connection with the application for aid.

(b) The grant of the board shall be in all cases related to and contingent upon the definite acceptance by the aided congregation of an approved schedule of local financial support with specific goals for—

support of the ministers, including pension;

property obligations, including any payments due to the board for interest, principal or insurance and including the necessary upkeep of the property;

per capita tax or other amounts due its denomination;

annual contributions to benevolences.

5. The program of worship and pastoral service shall include—

(a) A weekly service of worship.

(b) Regular pastoral visitation throughout the parish.

(c) A definite evangelistic program.

(d) Cooperation with the general program of the board.

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6. A religious education program shall include—

(a) Sunday school sessions held regularly throughout the year.

(b) Vacation Bible School with at least ten teaching days.

(c) Some form of leadership or teacher training.

(d) An organization for the young people's group, ages 18 to 24.

(e) Some form of adult education, such as missionary education, school of missions, etc.

(f) The continued promotion of family religion and daily Bible reading and prayer in the home.

(g) Week-day religious instruction classes either in connection with the public school or in conjunction with churches of other evangelical denominations in the community, or for the children of the local church alone.

(h) The use of "Standard B" as a guide toward educational efficiency.

(i) Workers' Conferences regularly held, monthly or quarterly.

(j) Checking progress by the use of "Goals for Town and Country Sunday Schools".

7. Each aided church is expected to cooperate with all other evangelical churches which are serving within its parish area. It is also expected to cooperate with other community agencies in the development of necessary projects of community service.

A fifth principle is that a grant of money to a church should always be accompanied by some form of definite supervisory service. On this, the Home Mission Congress said in its Findings:

"We think it important to emphasize that the responsibility of a board for the support of a mission church is not fulfilled merely by extending to it financial assistance. The facilities of the board should be available in frequent conference and through other channels to foster in each aided church a full-orbed life so as to bring it to assume full responsibility in the general program of the church.

"The chief consideration here is not the development of self-support, desirable as that is, but rather the development of an adequate religious program and organization and the cultivation of a high type of religious life and service."

A sixth principle is that a grant should always be made for a specified limited term and should be subject to periodic re-check with survey of the field, and with regular stated reports of progress. Aid should be withdrawn after a reasonable period from any non-productive field. We do not mean by this to propose any arbitrary statistical measure of church success. We do mean that aid should not be continuously given to a field which shows no evidence of making a resourceful and constructive use of it for the development of a fruitful program of religious work.

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Ordinarily attendance upon church and Sunday school, and additions to membership upon confession of faith offer fair objective tests. Improvement of general conditions in the community should also be in evidence.

In the judgment of this Committee, the presumption is ordinarily in favor of a diminishing rate of aid and of a progressive movement toward self-support. We believe that such principles as we have laid down would make possible in the majority of cases a real progress toward self-support and that this is a desirable objective. We do not maintain that this is always so. Some churches in impoverished communities thoroughly deserve support for the quality of their ministry, but may, in the nature of the case, be more or less permanently dependent under the best of promotion.

A first necessity is to classify the aided churches on the basis of a careful objective study of their fields of opportunity and service. Into one group may be put those which are to be classified as permanently missionary. These should be frequently reviewed. In these cases in which a diminishing rate of grant is conceded to be impossible, the presumption is that the program to be developed will include definite measures for the improvement of economic conditions as well as for the building up of the church organization. Into another group, where we suspect most of the aided churches belong, should be put those churches to which aid should be granted on a sliding scale with a minimum reduction of 10 per cent per year, subject to annual review. Exception would, of course, be made in the case of special financial difficulties, as from a general depression, or as a result of drought or crop failure. A third class might be created of problematic fields in which either the need of the field or the need of the church is in question. For these, grants may be made on a year to year basis until a permanent policy can be determined.

In the case of those churches which are expected to make progress toward self-support, in the judgment of the Committee, the aid should be understood as given to the church rather than to the minister. That is to say, it is the church that should make application for aid toward a stated total budget for the carrying out of a stated program. The church is the responsible local agent in the transaction and should recognize its responsibility. In the case of permanently mission fields, the mission board should be accorded and should accept a larger measure of responsibility since in these cases it is to be assumed that a larger degree of promotion and supervisory service are required. In such cases we believe the aid should be understood as extended to the minister rather than to the church, and that the minister should be recognized as the employed representative of the board. The church in such cases is a weaker and less responsible organization. Until it demonstrates some ability to stand on its own

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feet, the missionary agency should exercise a closer oversight than would ordinarily be necessary.

This Committee is convinced for itself that the historic policy of a limited term of aid is the soundest policy in the majority of cases, and that the weaknesses which are so apparent today are because effective means are not employed to put this policy into effect. We recognize that an exactly contrary view is held by some. Dr. Warren H. Wilson, for example, maintains that this whole conception of mission aid is fundamentally unsound; that the country church because of economic conditions cannot hope to attain self-support under this policy; and that the principal effect of our present system is to humiliate the churches and ministers whom it should be our business to strengthen and support. He advocates a system following the analogy of the Presbyterian bodies in Scotland and Ireland under which the mission board would enroll a church in a sustentation fund toward which it would make a stated contribution and from which each minister so enrolled would receive the same minimum amount toward his salary. He would entirely eliminate from the practice of mission boards the plea for self-support. This Committee is not persuaded that this system, whatever its advantages might be, is generally applicable to American conditions. Neither are we persuaded that under a reasonable system of church establishment it would be necessary. We do, however, consider the matter one deserving of further study.

The Committee has given some consideration to the policies of the boards in reference to grants-in-aid throughout this period of economic depression. The resources of all the boards have been greatly diminished and practically all of their appropriations have been drastically reduced. So far as we are informed, the general policy has been substantially to reduce all grants. In general, it appears that the total number of fields aided has not been materially decreased. Indeed, in many denominations the total has been increased because of the weakening of normally self-supporting churches. This has meant that the much smaller sum of money has been spread more thinly over a greater number of fields. To a considerable extent these reductions seem to have been effected with the thought that the boards are facing only a temporary emergency which will soon pass permitting the restoration of grants to previous levels. Therefore, many temporary expedients have been resorted to. Such a view, we think, is not now tenable. The situation in which the boards find themselves, in our judgment, cannot be met with opportunist measures, or by levying cuts equally against all items of expenditure, but calls for a selective process based on definite objectives in the missionary program.

The Committee fully recognizes the difficulties which the boards have faced. They are under heavy pressure not to in-

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crease unemployment. They are burdened with the problem of personal justice and Christian charity toward their workers. They have had to contend against the weight of ecclesiastical influence which will resort to almost any device rather than surrender a field. Nevertheless, we believe such a policy as this to be a short-sighted one. The long term welfare of the church will be better served if reduced budgets are used to provide a reasonable level of support for a smaller number of missionaries. In this, preference should be given to those workers who have definitely committed themselves to Home Missions as a life service, and are of demonstrated capacity to carry on its work. In our judgment the present situation should be used for the elimination of competitive fields, for the elimination of non-productive fields, and for the elimination of incompetent and ineffective workers. This would be far preferable to a policy of weakening all enterprises and placing all the personnel of Home Missions under the handicaps from which they now generally suffer.

In the rural areas it is our judgment that this present situation should be used for a much more extensive promotion of the Larger Parish Plan. The essence of this Plan is that a group of contiguous churches definitely assume responsibility for the service of all of the people living within a definite area. Such parishes may be denominational or interdenominational. In the latter instance they offer one of the best methods for solving existing problems of comity. But whether denominational or interdenominational, experience shows that it is frequently possible to combine into an effective parish organization with competent leadership, adequate support, and a diversified program of ministry, churches, which taken separately, are weak and ineffective.

The point upon which we would insist is that both in rural and city areas there should now be put into effect a selective policy of directing aid toward those fields which need it most and can make the most fruitful use of it. In this, the primary emphasis should be upon community service rather than upon denominational separatism.

PIONEER EVANGELISM

The itinerating missionary was the first type of home missionary. For many years he was the only type. His service was the answer to the question of how the church could reach with the gospel the scattered homesteads and the isolated hamlets that marked the course of the westward moving stream of population. Such service, made necessary in the beginning by migrating populations, has continued a necessity because of the large areas which are so sparsely settled that their scattered populations make the organization and maintenance of churches practically impossible. There are millions of people who are thus dependent

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for any form of religious service upon some type of missionary itineration. There are three principal forms of work maintained by the mission boards which are designed to meet this situation.

First, is the work of Sunday school missionaries and colporteurs. Two agencies are primarily interested in this type of work, namely, the Board of National Missions of the Presbyterian Church in the U.S.A., and the American Sunday School Union. *Second*, is the work of chapel cars and missionary boats which by land and water respectively bring a missionary service to scattered settlements. *Third*, is the interdenominational program fostered by the Council of Women for Home Missions of service to migrant groups in canneries, beet fields, and other places which employ migratory labor.

Such service is too varied to be summarized in its entirety. Very obviously the process of church extension has not diminished the need for it. In fact the increasing mobility and migrancy of our population call for an extended service of this sort, although perhaps somewhat redirected in method, and certainly with an increasingly close relation to organized churches. It is not unfair to say that some of the need for such itinerating ministry has been occasioned by the failure of organized churches to perform their full duty toward aliens and strangers in their communities and toward nearby sparsely settled neighborhoods.

The program of Sunday school missions is the most highly developed and standardized form of this itinerating ministry and deserves a more extended notice. This program combines an emphasis upon pioneer evangelism with an equally insistent emphasis upon the religious nurture of childhood and youth. It has often been remarked that the church has been much too exclusively adult-minded and that today, when it cannot safely depend upon the home or the school for religious instruction, a neglect of childhood is a fatal blunder. It is estimated that more than thirteen million children and young people of school age in the rural communities of the United States receive no Christian instruction. Reference has already been made to the 10,000 neighborhoods which have in them no Protestant churches. Thirty thousand other rural neighborhoods, it was estimated by the same survey, have churches but have in them no resident ministers.

Such conditions are not alone characteristic of the newer parts of our domain. The surveys made by this Committee in New England, New York and Pennsylvania show large areas without any competent religious ministry. Miss Elizabeth Hooker in "Hinterlands of the Church" brings out that in every part of the country on the poorer and more sparsely settled lands the ratio of church membership to population is unusually low. Instances of acute need could be cited from surveys made in virtually every state of the union.

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The Sunday school missionaries represent the advance guard of the Church's missionary and educational purpose and program. They are the missionary scouts, real pioneers, blazing new trails for the gospel. They are evangelists in the truest sense. They are called "Sunday School Missionaries" because their work finds its beginnings in the formation of Sunday schools in communities and neighborhoods where no church privileges are known, and where children are without any opportunity to receive their rightful heritage of Bible knowledge and Christian nurture. They work in obscure, out-of-the-way places where no other Christian minister ever goes, and where men and women and children are groping in spiritual darkness. They are the pastors of scattered flocks. To the thousands of homes on prairie and plain, or hidden away in the hollows of the mountains, or among the poor and the outcast, regardless of race, color, or economic status, the Sunday school missionary is counsellor, guide, friend, and, best of all, the messenger of Christ.

The visit of the Sunday school missionary to a home is in many cases its first experience in the gathering of the family circle for the reading of God's Word and for prayer. It is the Sunday school missionary who introduces the Bible into many a godless home; who leads children and youth into the knowledge of Jesus as their Saviour and Friend; and it is because of his zeal and earnestness in their behalf that the Sunday school has been established in their midst followed by the vacation Bible school, and week day Bible classes. Groups of young people and adults are organized for training in Christian leadership courses; the young people are given a program for training in worship and service.

Thus the Sunday school missionary combines in his field service, not only such activities as may be characterized as pioneer missionary extension, but also an aggressive promotion of all the agencies which are recognized and utilized by the church in the task of Christian education. It is a missionary and educational service which includes within its scope not only the neglected and unchurched, but with equal zeal and purpose, the mission church, whose leadership and organization in the work of Christian nurture need to be developed.

The scope of this type of pioneer missionary work is indicated by the following outline of the program of the Sunday school missionaries under the Presbyterian Board of National Missions:

I. Ministry to unchurched groups (extension work).

- (a) Planting of Sunday schools in unchurched communities.
- (b) Preaching stations (unorganized).
- (c) Pastoral visitation of unchurched families and promotion of family religion.

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- (d) Relating the mission Sunday school to churches, especially in missionary areas.
- (e) Development of church organization where necessary.
- (f) Assistance in providing equipment.
- (g) Discovering and training local leadership.
- (h) Promoting religious education program, including vacation Bible schools and week day Bible schools, and young people's work.

- (i) Recruiting young people for life service.

- (j) Young people's conferences for missionary areas.

- (k) Home departments.

- (l) Cooperation with public schools in week day religious instruction.

II. Service to the organized churches, particularly in missionary areas, under a cooperative agreement with the Board of Christian Education.

- (a) Religious education program, including vacation Bible schools, young people's work, and improvement of Sunday schools.

- (b) Leadership training through church school institutes and training schools.

- (c) Cooperation in every-member canvass.

- (d) Cooperation with executive and national missions committees in rural church problems.

- (e) Cooperation in synodical young people's conferences.

- (f) Extension of parish by organization of Sunday schools and preaching points, in cooperation with pastors.

III. Cooperative service with other units of the board's work.

- (a) School work.

- (1) Enlisting students for vacation work.

- (2) Recruiting students from mission points.

- (3) Leadership training courses in the boarding schools.

- (b) Conferences of all mission workers within a synod for discussion and promotion of program.

- (c) Cooperation in evangelistic programs.

An important phase of this work is the definite effort to tie it up with the work of organized churches wherever possible. A certain number of mission Sunday schools may be expected ultimately to develop into churches. The greater number will not. Wherever possible these Sunday schools are placed under the care of the nearest church for definite cultivation of their church interest. This tie-up, which is advantageous both to the church and to the Sunday school, has proven more easy to effect as a part of a denominational program than when this service is on a non-denominational basis.

Very generally this work of pioneer evangelism has been free from any taint of competitive rivalry. It is a task that is essentially interdenominational in character. Its business is to

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supplement the church where the church is not, or cannot be, not to compete with it.

In the judgment of this Joint Committee this type of work should be greatly extended, especially in the western and southern states where well-organized rural churches are fewer and farther between. Such an extension should definitely be taken into account in any long-range, interdenominational, regional planning.

INSTITUTIONAL SERVICE

In the institutional aspects of the mission program it must be recognized that the varying conditions on mission fields make it necessary to keep both policies and programs flexible. This is, of course, true of other aspects of work, but the statement applies in the institutional field in a somewhat different way than in the church field. For one thing in institutional work the boards are closer to the field of operation of state and private agencies. The religious program is the church's exclusive concern or practically so. Its service program it shares with many other agencies. Further, most aspects of the service program are regarded as more or less temporary. In some instances the need which has occasioned a particular type of work may be fully met and finally eliminated. In other instances agencies privately or publicly supported may be developed and encouraged to relieve the missionary program of a part of its responsibility. Indeed, the development of such agencies is in itself a part of the service program of the boards. Finally, there is a sense in which the service activities of Home Missions are collateral to its central religious objective. We do not, of course, wish to be understood as regarding institutional service as merely a means to an evangelistic end. We believe that such service meets a vital need and carries in itself its own sufficient values which fully justify its place in the missionary program quite apart from any attendant evangelistic results. However, such activities must always be regarded as parts of an inclusive missionary program which is basically religious and their relationship to that total program is a primary consideration. This is a point, we believe, which is often misunderstood. In most forms of institutional work definite technical standards of excellence have been developed. In some fields, as with the hospital or the school, definite codes and standards have been enacted either through legislation, or by professional associations. Broadly speaking, the mission boards when rendering technical service should conform to the best technical standards. In such fields of work high Christian motives should not be regarded as a justification of low technical standards. On the other hand experience clearly demonstrates that where formalized institutional standards are too rigidly insisted upon, the missionary program may get out of

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balance. After all the ultimate objectives are not technical, but religious and social.

Institutional work, such as that of schools, hospitals and community centers, developed to its present place in the Home Mission program from very simple beginnings. Early missionaries to the frontiers found lack of even the barest necessities of life. The impulse to provide these led to the dispensing of alms, to relief in illness, and to the gathering of the children together for instruction—all the simple expression of Christian service to people in need. These additional functions were largely performed by the individual missionary regardless of any special preparation or fitness. They were all a part of his general task of reaching and evangelizing the group he served. But when his ministry began to show results and church organization and church extension became an important part of his program, the purpose of his supplementary efforts expanded and he sought to better the condition of his people that they might maintain a higher type of Christian community in which the church might flourish. This soon required the differentiation of his early total task and the development of his work of relief and instruction into separate definitely defined institutions. Medical work at this period was hardly more than the dispensing, by the missionary or pastor's wife, of simple drugs and the nursing of sick parishioners, and community service was chiefly house-to-house visitation for Bible reading, prayer, and general neighborliness.

With the increase of population and the advance of frontiers the need for Christian leaders became more acute and schools became a more important part of the mission program. As the frontiers were pushed on and old frontiers became settled, many mission schools in these sections grew into colleges and seminaries, on which their respective denominations depended for leadership. At the same time the smaller elementary, and later secondary school, continued necessary in the mission program because pioneer conditions persisted—moving westward but repeating themselves. Not only so, but in the uneven development of the country due usually to physiographical conditions, many sections lagged behind the normal development of the expanding nation and became unfavored localities in which much of the need of the early frontier settlements remained. In such areas any adequate ministry of the Gospel continued, as it does in many of them today, to demand the school, some means of giving medical care, and some program of Christian social service. It is largely because Home Mission institutions came thus into existence that many of them continue to follow the early pattern.

With the differentiation of this special service of mission school, medical center and community helpfulness as a distinct and growing element of the mission program, many of the large denominational boards turned this phase of the task over to their

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growing departments of women's work for support and in large measure for administration. These women's groups responded magnificently both with gifts and with personal interest. Pride in seeing their institutions develop, insistence on high standards of excellence, and a willingness to meet the cost, together with close personal administration, soon saw much of this work developing rapidly and often out of proportion to the other phases of the task, a situation not helped by the chartering of many of these women's departments as separate independent boards of missions free to expand within the limits of their funds often without any reference to the denomination's work as a whole in any given area. The resulting lack of integration of program was not so evident during the prosperous years of general expansion in all types of service to humanity preceding 1929. With the falling off of gifts from all sources the number, cost, programs and relationships of these mission enterprises to other phases of the church's work and to the communities in which they are located, have become matters of pressing concern.

With the final settling of the frontier and consequent end of the pioneer stage in the history of the country, intensive development and material progress proceeded at an unprecedented rate. Equality of opportunity being the keynote of American democracy it was but natural that with this material growth there should grow up to supplement the work of the church hosts of philanthropic agencies, many of them children of the church, or at least with origins in the church's interest and concern for human welfare. Foundations of great wealth—medical, educational, and social—were established for research and remedial work; private hospitals were founded; colleges and universities began research of economic and social mal-adjustments and later undertook remedial work. Much of this work for bettering the conditions of the still large majority of the underprivileged folk was initiated, sponsored and actively promoted by the church along with its own work of similar nature carried on by its mission boards. But simultaneous with the rapid development of private agencies for social betterment was the steady growth of another and more important movement, that of public education, whose goal was not only to put school facilities within reach of every child in the country but to make those facilities such as to meet youth's every need, physical and moral as well as mental. The goal has not been reached but the movement has developed until today education has become a major public interest in the United States with a total enrolment in all educational institutions of approximately 29,500,000 which, if the number of teachers employed is added, means that a quarter of the country's population are directly engaged in educational activities. A principle of public responsibility for human welfare has been established which is being extended rapidly to all phases of need.

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During the past two decades this shift to government participation has been marked in social, health, and recreational work, and the trend from private enterprise to governmental—state or local—control is unmistakable. Medical statistics for 1931, for instance, place 72 per cent of all hospital service under governmental agencies and show the conspicuous growth in public health clinics and in the introduction of the public health nurse. The question is frankly raised in "Recent Social Trends" whether these changes in medical and health work do not trend toward a system of medicine comparable to our present educational system—a question of very real import to mission boards carrying heavy medical programs. In the social field forty-three states and most of the larger cities now have well established departments to deal with social problems within their boundaries. The following listed as "newer" activities undertaken by county and other civic units will further illustrate this trend away from private aid toward constructive governmental initiative in social betterment:*

- County and regional planning for future growth

- Establishment of full time health departments

- Establishment of clinics, hospitals, sanatoria and other institutions

- Introduction of specialized child welfare work

- Payment of pensions to mothers, the blind and aged

- Establishment of libraries to serve the rural areas

- County unit system of education

- Provision of transportation to school children

- Aid to agricultural interest through fairs, farm agents, or advisers, instruction in raising produce and pest control, financial aid in purchase of seed

- Vocational education in agriculture and home economics

- Schools or classes for special types of instruction, including schools for juvenile delinquents

- Provision of parks, playgrounds and other recreational facilities

- Forest fire prevention

- Promotion of trade and general growth through advertising and exhibition

The function of leadership in all welfare work, educational, medical and social, formerly discharged solely by the church and later by the church and other private agencies largely created by it is now undoubtedly being gradually absorbed by the government with the state assuming the position more and more that certain activities are administered by private agencies only as agents of the state. Omitting the recent national measures for financial recovery as due to unprecedented conditions, it is true

* "Recent Social Trends," p. 1322.

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that administration of relief during the past few years has become much more a function of public than of private agencies, and this tendency is further illustrated by a growing disposition to set minimum obligatory standards for private organizations. And here another trend is evident, that from the concept of charity, the amelioration of specific handicaps and deficiencies, toward professional standards and scientific technique looking to the prevention of unfavorable conditions—the newer constructive ideal of democratic service.

At this point certain observations need to be made growing out of what is said above. These will serve to abbreviate our narrative and bridge over to what will follow.

1. The early Home Mission institutions came into existence for the purpose of meeting very real and often distressing needs of that time.

2. Such institutions were not *planned*, for the most part they *happened*, coming in answer to these definite needs at a time when no one was wise enough to read the future with any degree of certainty.

3. When Home Mission boards thus began their institutional work none of it was in competition with non-church agencies, endeavoring to serve the public good. Certain fields of need were open and the church simply entered, in an endeavor to meet the exigencies of the hour.

4. There was a degree of competition between denominations even in the building of their institutional programs. We are today heirs of difficulty at this point, and no fair appraisal of the situation can be made that omits a frank acknowledgment of this fact.

Present Work of the Boards

And now let us look at the institutional services of our denominational groups in the light of the general development of these services throughout the country. The statistics available, though not complete for all the denominations affiliated with the Home Missions Councils and for many locally administered projects, and not accurate because of differences in classifications of projects and personnel, give a general picture at least of the volume of such work and the fields reached, and the geographical and racial distribution. The figures are given in detail in Section III, particularly in Tables 7 and 10. These figures show a total of 440 schools with 2,765 teachers and 628 community stations and medical centers (60 of these are health projects) with 393 doctors and nurses and 1,240 community workers. All of the specialized areas and special population groups are represented in the distribution of this institutional service. With the exception of the city community center or home of neighborly service which, because of its local administration and more

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unique features is treated in another part of this report, institutional work as carried on by the church today is largely rural and among the so-called underprivileged groups, Alaskan, Oriental, Spanish-speaking, Mormon, Indian, Southern Mountain, Negro, and West Indian. Schools range from small one-room, one-teacher, elementary day schools to large day and boarding high schools and junior or senior colleges, a few of the last of professional grade. While mostly of the conservative academic type, many include some vocational work. Medical service likewise has a wide range, including hospitals from the standard grade A accredited hospital of over a hundred beds to the one- or two-bed hospital ward for emergency cases connected with a rural health unit. Clinic and dispensary work varies from that connected with the large hospital, well equipped and staffed for out-patient service and for handling from 30,000 to 40,000 patients of this type a year, to the kitchen or the porch of a missionary's cottage where home remedies are dispensed and the visiting doctor may see patients who have come long distances for the privilege. Community centers too, vary greatly. Many are missionaries' homes in which and from which Christian service of inestimable influence is carried on. Some are more pretentious and boast an addition to the missionary's residence—a community room for group gatherings and possibly a dispensary. Here there are probably several workers with duties more or less differentiated. A health center or a day school may be the center from which a wide range of general, helpful activities radiate. In accord with modern progressive principles, a number of the larger day and boarding schools have added community service, religious and social, to their programs as an important feature of education, both for their students and for the surrounding community. Included in the list of service institutions are a considerable number of orphanages and homes for the aged of varying size and pretentiousness. On these the Committee does not have separate data.

As with institutional service of education and general public welfare in the nation at large, that which the church has carried has not been static during the years. Institutions have been closed as frontiers became well established sections well able to care for their own welfare problems and as exceptional communities became normal. More often programs have been changed to meet changing conditions and as the public schools have developed. Elementary schools founded in the wilderness were changed into secondary schools as the state or county supplied the former for all its children. With the advent of the consolidated school in many states and the addition to public elementary work of high school departments, mission schools of high school grade have been looking "longingly," according to Dr. Dunn of Teachers College, toward junior college or even college status—

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or were until the depression made even unaccredited institutions of this rank prohibitive in cost. Many a mission day school, confronted with the situation of a system of public school education adequate to care for all the needs of the region in which it was located, has resorted to a boarding department to which students can be drawn from greater distances. In such situations some schools have wisely given up their academic work and have become hostels for boys and girls living at a distance without high school privileges who thus secure Christian surroundings and guidance with the privilege of an education. Changes in hospital work have been less marked. There are, however, many instances of government, state, or county units taking over institutions established by denominational agencies and of wise cooperation with government and other private agencies in the sharing of equipment and personnel for common tasks. The change in this type of service has been more marked in the programs of the smaller institutions with the emphasis away from pure relief toward prevention and health education in habits and sanitation. Community service likewise has changed its emphasis and many programs are more constructive than formerly.

In all three types of work a healthy trend has been the growth of cooperation with government and other agencies at work in the same area. Schools have become the headquarters of county demonstration agents and county health officers, of Red Cross and recently R. F. C. relief work. Some utilization has been made of the services of state agricultural colleges and state universities and of Smith Hughes men, but far more is possible from this important work among rural people on which the country spent \$25,000,000 in 1931. Schools have cooperated with public school boards in supplementing teachers or teachers' salaries, and in donating buildings. Schools and hospitals have added health service to rural public schools where county health work is not organized. The increasing cooperation between church and public schools in providing religious education in the latter is indicated by the rapid rise in the number of states which now give high school credit for Bible study taken in church schools. These are but a few of the many types of cooperation already practiced. Many more are open to our church enterprises of which increasing use should be made.

Appraisal and Recommendations

Any appraisal of this institutional work of the church must of necessity be superficial. Few studies of it have been made and those not comprehensive. The figures already cited suggest at a glance a fertile field for study, especially of the educational work of the mission boards. It is unfair to draw too definite conclusions from these figures for there are undoubtedly many special

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circumstances to be considered, but the uneven distribution of work, the predominance of schools when public education has become so generally universal, the relationship of number and size of projects to population, would seem to point to overweight in some areas with neglect of others, to serious denominational overlapping, to a general laissez-faire method on the part of mission boards of continuing projects from year to year without reference to changing conditions, and in general to a lack of constructive, long-term interdenominational or even denominational planning. Several recent regional surveys bear out these conclusions. Frequent reference in "Recent Social Trends" is made to the failure of private philanthropic agencies, and especially the agencies of the church, to regulate their programs to the changing needs and to avail themselves of the many governmental facilities.

But criticism of mission board policy, or rather lack of policy, in its institutional work is not confined to that of lack of planning on the part of the mission boards with consequent wasteful distribution, to continuance of outgrown projects even when these are retarding the natural growth of local responsibility in a community, and to the failure of the mission project to integrate itself with the broad movements of government—local and national; it extends to the programs of the institutions themselves. In the quality of its service for humanity the church has through all its history sought to lead, and in many conspicuous instances it is still pointing the way, but the desire to enlarge, to meet new needs brought to its attention, to cover more ground, to hold fast what is already had, had led the denominations, even before the financial crash of 1929, to spread their work perilously thin—and this at a time when new high standards of equipment, personnel and technique were becoming criteria for acceptability by the public at large. Where the church once led, it now, with a few outstanding exceptions, follows, even though the budgets of all mission boards have been strained to the limit to meet the appeals of school executives to bring their institutions to the required standards set by states, counties and regional associations. Dr. Dunn claims that there is in the Southern Mountain mission schools as a whole little difference in quality of education from that of the public schools, a situation very largely due to the endeavor on the part of these schools to meet the conventional requirements of mass education of the public school system—requirements which the best progressive schools of the country are fast throwing off—at the expense of sound educational principles. Unfortunately this condition is not confined to mission schools of the Southern Mountains, but exists in every mission field. Inefficiency extends from ill-kept, antiquated buildings in sad need of repair, inadequate equipment, a personnel overworked and poorly paid and often without any particular fitness for the task or qual-

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ifications or professional preparation for it, lacking helpful and expert supervision or opportunity for conference with other groups doing similar work, to programs which are all too often narrow, rigid, stereotyped, and text-bound and without relationship to the particular and pressing needs of the pupils or the life of the community. Not all mission schools fit into this doleful picture. Active occupations and the life of the environment have a large part in the work of many; and even in the poorest, especially where there is a boarding department, the Christian purpose with its inevitable result in changed lives, in dedication to active Christian service, in development of Christian lay leadership, is at once apparent to the most casual visitor.

And now what of the future of this institutional service of the church? Has the time come for the mission boards to withdraw from this field? The question is especially pertinent just now with contributions to the mission cause at exceedingly low ebb and prospects of early or marked upward turn slight. In the early days of the nation's development there was no question of the place of this type of service in the total program of the church. As an unselfish service of Christian people to human need it was important. It served to develop the resources of the communities in which it was located and made possible the maintenance of a high type of Christian and community life, thus opening the way for the establishment and development of the church. It was an effective agency for religious education and the work of evangelism. It produced trained Christian leaders.

No one familiar with conditions on the mission field will deny that such services are still indispensable to the evangelistic phase of the church's home mission program of winning America for Christ, and even a cursory study of the facts will show that while great strides have been made to equalize opportunity for at least the minimum essentials of decent living, frontier conditions and far worse *do* exist today in far too many regions of our land, and that while the trends are all towards changes for betterment of these conditions, the time is still distant when Christians, either as individuals or as organized church groups, can disclaim responsibility for meeting this elementary human want. Disinterested observers outside of all missionary agencies, describing conditions not generally due to the present economic depression, bear testimony to the fact that on every mission field not only does a continuing need of a service of teaching, healing, and being a Christian neighbor exist but governmental and other agencies are still looking to the church for such service as it has always given. That such a need does exist, we think, must be conceded.

But to say that institutional work is still a vital need in the programs of the denominational mission boards does not imply that the present need will remain unchanged or that the present program is entirely justified. The steady movement of the last

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decade toward government handling of the problems of social welfare has become too thoroughly a part of the American philosophy to be more than temporarily retarded by the present economic depression. The church, therefore, must make its plans for this type of work with clear understanding that need of the welfare phase of its service will assuredly be a diminishing one. Mission boards must be watchful of developments and prepared to withdraw their service when to remain would mean competition and waste of missionary funds in duplication of the work of other agencies.

Hospital service and that of the small health community center are much less likely to find themselves in this position in the near future than are schools, since the former type of service is newer to governmental responsibility and less well developed than is public education. It is the school field, therefore, that needs the most searching and thorough study, not only for future adjustments but for present wastefulness which needs immediate remedy.

With respect to orphanages, it seems imperative that boards now give special consideration to the new conceptions regarding the care of dependent children. The old idea of gathering children into institutions supported entirely by benevolent gifts is being replaced by more scientific plans which look toward keeping such children in their homes where either parent is living. The church in the future may be able to render a larger service and at a less cost if it moves along this line. Before any new institutions of this sort are begun critical surveys of need should be made in the area which it is proposed should be served. Many denominations in recent years have found their institutional programs top heavy with orphanages—a situation which the depression has only aggravated. This report urges all denominations carefully to survey both the needs of the fields and the limits of their budgets before enlarging their work along this line at a time when relief from public funds is rapidly becoming a recognized principle in American government. This is not to say, however, that our present institutions are not serving a great need and deserving of the fullest support.

General Considerations

The following general recommendations embody the best judgment of this Committee, so far as the complexities of this field of institutional work can be comprehended in such a statement:

1. That long term, wide range planning be made a policy of mission boards. It is time for the denominations to profit by the trend in all lines of endeavor, government, business, public and private philanthropy, and institute long term planning. Denominational boards should get together in regional surveys of need

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and present work being done and on the basis of these studies plan for allocation of territory and special service possible within their respective resources.

2. That in the study of the field and the formulation of plans, primary consideration be given to the place of institutional work in the total program for any section or population group. An integrated program, with a proper proportional emphasis upon each separate type of activity and with each type effectively related to each other type, is a prime necessity. After all, we are not doing educational work or medical work *as such*. They have their significance in relation to the *totality* of the program and to the total missionary objective.

3. That responsibility for mission service in an area or community having been accepted, the area be studied extensively for its immediate and probable future needs.

4. That on a basis of this study and the available resources a program of Christian work be worked out which shall aim to minister to every phase of the life of the community not already adequately provided for.

5. That the place in this program of institutional service such as school, hospital, health center or community project be definitely determined and the number, type and particular character of each be determined.

6. That all institutions already functioning in the area be studied critically to determine whether they meet the requirement of (4) or can be changed to do so. If they do not and cannot be made to do so they should be closed and new suitable projects developed.

7. That all institutions be maintained at standard grade and efficiency. *Plant*—This does not mean expensive buildings, impressive furnishings and the latest mechanical devices in equipment which so many executives think essential to efficiency. Most mission institutions can give maximum service housed in the simplest temporary structure with a minimum of simple, often locally made equipment. Materials and forms suitable to the community and to the purpose should be used. *Personnel*—A well trained, high grade Christian personnel of missionary zeal and consecration to the task is the first and dominant essential in the success of any mission project. Only with a group of workers selected for their particular tasks, fitted by personality, training, and experience for developing and putting across an efficient program can the mission boards justify their continuance in these technical fields of service. *Program*—Only as any mission service identifies itself with the life of the immediate community and with as wide a radius as possible in the entire area served can it meet modern standards of efficiency. Schools have always been prone to build walls, actual or in spirit, around themselves to make of the institution a little world of its own. Hospitals are even greater

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offenders in this respect. Community centers by their very nature are part and parcel of the life of the community, but even in this type of work there is a tendency to minister to what is deemed the needy elements of a community rather than to seek a welding of the whole, those who can give as well as those who must receive.

The idea of departmentalizing specific services is outgrown. The government is recognizing the principle of integration of service in its new emphasis in recent years on national and regional planning of relief and constructive welfare. Schools can no longer be schools alone and remain good schools. They must reach out into the life of the area served as active influences along every phase of many-sided life. To be effective they must be sensitive to the needs and possibilities of the area served. Their curricula must cover adequately the needs of the community, health and recreational, mental, cultural, economic, social, spiritual. Their enrollment should cover not only those day and boarding pupils who expect to "graduate", but through its varied activities the entire population of the surrounding community. Their method must be that of learning by doing—one of actual participation of students in community projects and by the community in school projects. The new rural educational system in Mexico with its schools designed with the specific aim to improve rural living is well worth the study of every mission school executive. The very names of these schools "Casa del Pueblo" (the House of the People) expresses the real purpose and function of a mission school.

Hospitals cannot operate successfully on the mission field without becoming educational, religious and social centers as well. Out-patient work with follow-up social and religious service is imperative. Clinics, public health service, inoculation, health work in public schools, mothers' clubs—all this is educational and social as well as medical. The barriers between types of work are fast breaking down. The essential thing is that all these institutions minister to life and life as a whole.

8. That constant watch be kept of the progress of governmental activity and the development of the area or community itself with a view to prompt changes in program to meet changing conditions.

Educational Work

Three types of educational institutions, it seems to the Committee can be justified as services not only legitimate, but of continuing necessity to mission board programs:

1. Those schools which, whether of the day or boarding type, carry a more or less public school program and are giving educational opportunity to communities where the state has not yet assumed the burden. This is a service to the needy of the old pioneer type and entirely legitimate so long as the presence of the

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mission school does not serve as an excuse for the public authorities to postpone the provision of educational facilities which though difficult in remote localities may not be impossible of establishment. Many instances could be cited of actual retardation of public school extension by the continuance of mission enterprises of low grade and little Christian influence in the community.

2. Those schools which are blazing new trails in Christian education. According to many this pioneering function will always remain as the best justification for mission and other private schools which are freer than are public institutions to experiment in program and method and to venture into new activities. Much excellent work has already been accomplished by the few institutions which have, as Dr. Dunn puts it, "dared to throw off the formal body of materials developed in relation to the educational philosophy and psychology of an earlier day and have sought means and modes of education appropriate to the students they serve and the needs and conditions of present day life."

3. Schools whose avowed purpose is the training of a lay religious leadership. Such schools usually have boarding departments and draw their pupils from a much wider area than do those schools maintained to meet a local educational need. Their continuance is much less dependent upon local school development, for their program is necessarily very different. Educators generally question the legitimacy of looking to the mission institution of ordinary public school type to turn out religious leaders. Efficient religious leadership cannot be grafted onto inadequate education or made a specialization of immature boys and girls. Such training requires much practice in the actual carrying out of religious education projects in a community, and for this the foundation of a broad general education is essential. Only as the programs are made with this definite end in view can schools really qualify as leadership training institutions.

For all mission schools in general, the following objectives are suggested as in line both with sound educational practice and with the broad requirements of the missionary program as a whole in the light of changing conditions on the field:

1. That the aim, the type, the grade and the curriculum of each school be based on the particular needs of the area and the definite objectives of the supporting mission board.

2. That schools be co-educational wherever possible, this being in line with the principle of making life in the school approximate natural conditions in life outside.

3. That the goal of a twelve-months term be established, the summer activities to be varied according to need.

4. That the objective be that of definite training for active Christian citizenship. All secular work should be supplemented by a religious education program which shall utilize all depart-

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ments of the school for the creation of an atmosphere of joyous, cooperative, purposeful activities based on the principles of Christianity in which individuals will be led to an acceptance of Christ as their Saviour and Master, a spirit of worship will be developed and Christian character will be nurtured.

5. That the curriculum include:

- a) At least the necessary tools—reading, simple calculation, adequate verbal and written means of expression, etc.
- b) Health education and guidance.
- c) Citizenship.
- d) Vocational education and guidance.
- e) Education for home and family life.
- f) Education for leisure.
- g) Physical education.
- h) Religious education.

All subjects to be so taught that ability to think clearly and honestly, good health habits and right attitude will result.

6. That each school be provided with a staff of high grade, professionally trained Christian workers with a knowledge of progressive principles and methods of education who shall teach through life situations and who shall be able to adapt such courses of study as may be required by the state to meet the particular requirements of the social group.

7. That the educational method be that of apprenticeship—teacher and pupil “learning by doing” as largely as possible through a program of actual participation in the life of the community.

Medical Work

For medical work in hospitals and in health centers, the following objectives are suggested based on the accumulated experience with this highly technical and specialized type of service:

1. That mission boards undertake only such medical work as they are financially able to set up and maintain at standard professional level.

2. That the objectives of medical work, whether carried out through the large hospital or the small health center or by the visiting nurse, be that of a definite Christian ministry.

3. That the program be extended to include more of the small health centers for rural areas without other medical service—these to be equipped with dispensaries, facilities for operating and where needed, a few beds.

4. That the program of such health centers be not only that of relief of suffering, but even more important, that of preventive work leading to the improvement of community health as a part of the total program of the church for that area.

5. That the staff of such centers be professionally trained workers of positive Christian character.

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6. That as with the schools, the programs of these centers be wide in range and close to the life of the people including such activities as the following:

- a) Clinics and dispensary service at the center and in neighboring communities.
- b) Emergency operations.
- c) Simple nursing care at the center when necessary.
- d) Bedside nursing in the homes of the community.
- e) Classes for parents in all phases of child and family care.
- f) Health clubs and classes for children, young people and adults at the center or at the public school.
- g) Full cooperation with county, state and national health agencies in their plans for public health.
- h) Active cooperation with the local church and all other representatives of the mission boards in the program for the area.

7. That each larger hospital thoroughly investigate the need of adding extension service to its program. This may be through such activities as:

- a) Follow-up welfare service if the localities from which it draws its patients are without such aid.
- b) Branch clinics.
- c) Traveling physician.
- d) Traveling nurse, etc.

Community Service

The community service program is necessarily more flexible than either the educational or the medical service program. While the larger community centers, particularly those of the settlement house type of cities, have achieved a certain standardization of program, even these vary widely in accordance with the variations in the conditions under which they operate. The smaller, rural center must necessarily be more or less opportunist in its approach. Not only do needs vary; existing social agencies are unevenly distributed in rural fields. In many rural areas, formal social welfare work is entirely absent though much progress has been made in this direction during the past decade. It is more difficult to obtain an expert, trained personnel for community work than for other types of service. The following objectives have general significance in this field.

1. That community work be carried on if possible from an established institution, school, or hospital, as a center. Where no such large center exists, the community enterprise should be affiliated with the nearest large center for better integration of program.

2. That the broad purposes and programs of schools and medi-

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cal centers already given, as these affect community betterment, be those of community centers as well.

3. That community centers utilize to the full the technical service of government, state, county, and other agencies in setting up and carrying out their programs.

4. That community workers be chosen for their particular tasks with special emphasis on the qualities of rural mindedness, adaptability, versatility, and broad general knowledge and intelligence.

EVANGELISM

Home Missions is itself a great evangelizing force in the many thousands of communities in which it maintains the only agencies of religious work. It has also an evangelistic responsibility toward the church at large, to arouse the spirit of evangelism, to assist in the development of effective evangelistic methods and to cooperate in definite evangelistic effort. This we conceive to be one of the most vital aspects of the program of Home Missions.

Evangelism is the first evidence of life in a Christian. Christ still says, "Follow me." He follows His call as of old with the reward of service, "and I will make you to become fishers of men," and adds, "Herein is my Father glorified, that ye bear much fruit; *so shall ye be my disciples.*" Evangelism is not only the first evidence of life, it is the distinctive characteristic that sets a man off from his fellows as a disciple of Christ.

Evangelism in Mission Churches

The most common test applied to churches to determine the vitality of their ministry is the rate of their accessions on confession of faith. This has always been made much of in Home Missions. The direct evangelistic appeal has been consistently emphasized in its work. Home Missions began as a program of evangelization. In thousands of communities it is dependent for its results almost wholly upon preaching and evangelistic services. With the development in many communities of better rounded programs and with the more general establishment of resident pastors, this emphasis upon personal evangelism has not been appreciably diminished.

Home Mission churches, in general, show better results proportionately to their membership in recruiting new members than do the stronger churches in more stable communities. There are always many small churches which are non-productive. There are aided churches in declining communities which have limited opportunity to secure new members. The average mission church deals with a more or less moving population. This transience of population frequently vitiates the effort to develop a large

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resident membership. Nevertheless the average Home Mission church is the most effective church we have in winning converts. For example, one Presbyterian mission field in two recent years led its entire denomination in the number of additions which it received on confession of faith. Many studies show that for most of the denominations the aided churches as a group experience a higher rate of accession on confessions of faith in proportion to their membership than do their respective denominations as a whole. The following figures are given as illustration of this:

Records of the Congregational-Christian denomination for the years 1928 to 1932 inclusive show the following comparison:

Accessions on Confession of Faith as % of Total Membership

	<i>Aided Churches</i>	<i>Entire Denomination</i>
1928	5.7	3.9
1929	6.0	3.6
1930	6.0	3.7
1931	6.8	3.6
1932	5.7	3.3

The following are the corresponding figures for the Northern Baptist denomination for the years 1929 to 1933 inclusive:

Accessions on Confession of Faith as % of Total Membership

	<i>Aided Churches</i>	<i>Entire Denomination</i>
1929	9.6	4.7
1930	9.6	4.4
1931	6.9	4.4
1932	9.0	4.0
1933	10.5	4.3

A twelve year study of church growth in the Southern Presbyterian denomination shows that the missionary synods on the average in five out of six years exceeded the denominational average in their rate of accessions. Similar results have been shown for the Reformed Church in the United States and the Presbyterian Church, U. S. A. The most important development in the aided fields has been the increasing emphasis on the development of pastoral work and a better rounded local church program. This, under competent leadership, will strengthen the purely evangelistic program. We need also, in view of the increasing transience of population, a better coordinated system for conserving new members and following them up as they move from community to community.

Mission schools have generally been very effective agencies in evangelistic work. The secondary schools, particularly, having the children at the most impressionable age, have been very successful in winning them to Christian discipleship and in training them for effective Christian service.

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Service to the Church at Large

In some denominations Home Mission boards have been assigned the responsibility of the evangelistic cultivation of the entire church. During recent years there has been an increasing recognition of the fact that the burden of evangelism must be carried by the local church. Unless each church is a potent evangelizing force in all of its regular program of work no device of great campaigns will achieve permanently satisfactory results. The representatives of the various denominations charged with responsibility for the cultivation of evangelism are closely associated in their work through the evangelistic department of the Federal Council of Churches.

There has never been a more successful epoch of evangelism than that when Christ went about the hills and valleys of Palestine calling upon men to follow Him. The only one who approximated His success was the missionary evangelist, Paul, whose clarion call has rung through the ages, "For me to live is Christ."

It is natural then that men should study the New Testament way of evangelism. Beginning with the call to repentance by John the Baptist and running through to the Apostle John on Patmos, the New Testament includes all effective present day types of evangelism. For convenience, the New Testament methods have here been divided into ten groups.

NEW TESTAMENT EVANGELISM AND THE PRESENT DAY

1. Open-Air—Wayside Witnessing

And Jesus, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and He began to teach them many things. Mark 6:34.

Christ always met men in their own environment and He got results. The great mass of the unsaved are not attending church services today. The church must take its message to them. The parks and streets were never so crowded with unemployed, heartsick people. Their crying need is the gospel of a saving Lord. The church must take it to them. A cornetist to give the call to worship, a leader of song, and a sympathetic, consecrated speaker is all the personnel necessary. The response by the people of the street to this type of service was never greater. Open-air evangelism is becoming more and more popular in many small cities and villages where every Sunday evening finds the churches united in a service of prayer and witness in the out of doors.

2. The Printed Page

I write unto you, little children, because your sins are forgiven you for His name's sake. I write unto you,

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fathers, because ye have known Him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I John 2:12,13.

Paul also believed in using every possible means of winning others to Christ or steadying them in their faith. Just as he strengthened and encouraged the Christians in Ephesus, Philippi, and Galatia through his sympathetic letters to them, so today Christian men and women will find a way to win others to Christ through the use of the pen. This may be done through the local press or by personal letters. Dr. John F. Cowan tells of a retired minister who was able only to write. He conceived the idea of using some of his leisure time in writing appeals to all the persons in all his former parishes whom he had desired to bring to Christ, but had failed to persuade. In the first year of this epistolary evangelism he had more fruit than in the most successful year of his oral ministry.

The fact that each year sees the Bible at the head of the list of best sellers, and each year surpasses all former years in sales of the Bible, would indicate that people do read. A systematic distribution of carefully chosen books, through a Church Evangelistic Library, of helpful tracts, either prepared for the American Tract Society or through denominational channels, and of copies of the New Testament or excerpts therefrom will reach into the hearts of many who would not otherwise hear the Gospel call.

3. *Laymen*

They that were scattered abroad went everywhere preaching the word. Acts 8:4.

The success of the early apostolic church was due in large measure to the great number of laymen who were exceedingly active in evangelistic work. The greatest undeveloped asset of the church today is its laymen. With an increasing interest in the material, men have allowed their zeal for spiritual things to wane. Each individual church, no matter what other type of evangelism is best adapted to its use, should organize its men and women for concentrated and consecrated evangelistic service. This type of evangelism is applicable to and will strengthen any church of any size. Charles Haddon Spurgeon said, "If the Kingdom is ever to come to our Lord—and come it will—it will never come through a few ministers, missionaries, and evangelists preaching the Gospel. It must come through every one of you preaching it in the shop, when walking abroad, and by the fireside."

4. *Industrial and Social*

. . . He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. Luke 4:18.

Therefore all things whatsoever ye would that men should

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do to you, do ye even so to them: for this is the law and the prophets. Matthew 7:12.

There was no doubt in the mind of Christ regarding His message or its inclusiveness. If the primary object of His mission was the redemption of the individual, its ultimate object was the redemption of society. Christ expected that from a redeemed personality would come a redeemed society, that the love which He awakens in the heart of the individual will always express itself socially. It will work no evil to a neighbor, an employer, or an employee. It will cause social wrongs to be redressed, and social obligations to be fulfilled by getting men first of all to love God, and then to love one another. The time has come when we must teach men that the right relation to God that Christ makes fundamental cannot be maintained except it issues in right relations with man.

The primary need of every community in America is a spiritual regeneration which issues in a thoroughgoing social regeneration, namely, in better community ideals, better community spirit, better community conditions, better community life. This is the test men are applying to Christianity today. They are demanding that Christianity shall make social life better and happier. There is no conflict in New Testament Christianity between personal regeneration and social regeneration, between evangelism and social service. They must go together in the program of the Christian Church if the Kingdom of God is to come into the life of the nation and into the life of the world.

5. *Personal*

Philip findeth Nathanael, and saith unto him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth. John 1:45.

There is no greater preaching in the world than preaching to an individual. The New Testament is full of examples of personal work: Christ went far out of His way to meet the woman of Samaria; Philip left a great revival to go down into the desert where he won an individual, a eunuch of Ethiopia; Andrew brought his brother.

While it would be possible for God to save people without the use of other individuals, yet it does not seem to be His way. Even when Christ spoke to Saul on the way to Damascus, He simply referred him to an individual, Ananias, who was to tell him what he was to do. It was personal work that characterized the life and the ministry of Paul.

Every Christian should consider it his greatest privilege to win individuals for Christ. However, it is far more than a privilege. It is a solemn responsibility. The church whose members fail to put forth personal effort in behalf of others has forfeited its credentials and its right to exist. In seeking to save its own soul, it has really lost it.

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Henry Ward Beecher said, "The longer I live, the more confidence I have in those sermons where one man is the minister and one man is the congregation; where there is no question as to who is meant when the preacher says, 'Thou art the man.'"

6. *Rural*

... He went throughout every city and village, preaching and shewing the glad tidings of the Kingdom of God. Luke 8:1.

Christ's message had no city boundaries. Again and again He and His disciples went through the country carrying "the glad tidings of the Kingdom of God."

Special evangelistic effort in the large centers is necessary, but it must not be forgotten that many of the most influential personalities of our great cities were born and grew to young manhood in the country districts. In these out-of-the-way places, where finances are low and evangelists few, the responsibility for keeping alive in the hearts and lives of the people the evangelistic message rests primarily with three agencies.

a) In communities where homes are widely scattered, the parents' responsibility for the religious training of their children has always been keenly felt. Not only is the rural home the social center for its children, but it must also be the spiritual center through precept and example.

b) After all is said regarding the value of special evangelistic effort, the local church in a rural community must recognize and accept its responsibility for the evangelization of its own vicinity. Unless it does, its work becomes spasmodic and the preaching of the settled minister lacks the zeal of evangelism.

c) But the parents and the church succeed best in meeting their responsibilities when their efforts are directed by a wise and sympathetic minister, who, by kindly word and righteous living, keeps constantly before them the need to seek first the Kingdom of God. It is most unfortunate that there are more and more communities without a settled pastor, thus throwing a greater responsibility upon the officials of the church.

All methods of evangelism may not be employed in the rural field with equal success; but here as in the days of Christ an individual working for individuals will find his greatest joy in bringing them to Christ.

7. *Pastoral and Visitation*

And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ. Acts 5:42.

... And have taught you publicly, and from house to house. Acts 20:20.

The value of the combination of preaching and house-to-house visitation in evangelistic work was clearly demonstrated in the days following Pentecost.

Today, an evangelistic pastor, assisted by a group of volunteer

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but trained personal workers, forms one of the most popular and effective methods of evangelism.

Evangelism is the minister's main business. It was first in Christ's life. It must be first in the lives of His servants. Neither did Christ strive to do it all alone. The secret of His success lay in the fact that He trained others. The pastor is the key-man. He must love it, have faith in it, study it, practice it, and preach it; but he must go still further—he must share it with others. The greatest blessing any pastor can experience is that of seeing men and women won to Christ through the efforts of those whom he has trained for that service.

The fact that men and women, through lack of interest, never hear the call from the pulpit, does not remove the responsibility of a minister and his church for leading them to Christ. If they do not come to the church, then the church must go to them. A house-to-house visitation by the pastor and people leaves an impression of interest in souls as no amount of preaching will.

8. *Preaching Mission*

And He sent them to preach the Kingdom of God. Luke 9:2.

. . . The Lord appointed other seventy also and sent them. Luke 10:1.

Bishop A. W. Leonard in his book, "Ancient Fires on Modern Altars," says: "It is not the purpose of the preaching mission to relieve the pastors but rather to reinstate evangelism in each local church and to aid the pastors in their respective charges in bringing men, women, and youth to a saving knowledge of Jesus Christ."

To be effective a preaching mission must be divided into at least three periods:

a) A time of preparation when through prayer and Bible study the membership of the church may be faced anew with its responsibilities, and through personal invitation may acquaint the unchurched of the community with the plans for the preaching mission proper.

b) A season of evangelistic preaching—the preaching to be done by one man if possible—during which time by continued prayer and invitation, the members of the church will hold up the minister's hands.

c) A period or organization for service, when the new members will be assigned definite tasks, and when special Bible study, witness bearing, and prayer will be engaged in by the members of the church.

The preaching mission, while placing emphasis on evangelistic preaching, also enriches the spiritual lives of the church members; and sends them out anew to win others.

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9. *Educational Evangelism*

Teaching them to observe all things whatsoever I have commanded you. Matthew 28:20.

It was the carefully thought out educational program for the disciples that later made them such priceless promulgators of His faith. Trained in a school of evangelism and taken into the confidence of their Teacher, they went forth equipped to meet the world.

Dr. D. W. Kurtz says in dealing with children it is well to remember that: "The child does not inherit any culture, civilization, or religion. He is entirely free from hates, prejudices, narrow nationalism and caste feelings that divide the human race, . . . he does inherit reflexes, instincts, and capacities to start him out in life. These are only self-starters and what the child becomes depends on the environment we provide, the culture and guidance we give."

"The best program of education in the church or public school is limited and incomplete without the cooperation of the home," says Dr. Charles W. Brewbaker in "Evangelism and the Present World Order." "It is not enough to have the last word in church school organization, administration, curricula, teaching, equipment and program. It is not enough to have a 'great preacher' and the best music and the most ornate and thrilling public worship service. It is not enough for the church organizations to be ever busy in the work of social service and to raise fabulous sums of money for local expenses, benevolences and 'inter' and 'extra' church movements. Unless all this is buttressed by homes in which the parents provide a distinctly Christian atmosphere, practice Christian living and share with their children in religious instruction and worship in the home and make church going a matter of conscience, the spiritual results will be meager."

Aside from the advantages of a Sunday school where the teachers are chosen for their evangelistic zeal, the church today is offering week-day religious instruction, vacation Bible schools, summer conferences, fall retreats, and communicant classes for all ages.

10. *Youth*

He (Andrew) first findeth his own brother Simon . . . and he brought him to Jesus. John 1:41, 42.

It is estimated that there are seven hundred million boys and girls in the world twenty years of age and younger, and that more than two-thirds of the fifty-one million in the United States are outside the direct influence of any church or religious institution; yet it is agreed that it is in the area of youth that the church finds its greatest evangelistic opportunities and has the largest evangelistic results.

Just as Andrew brought his brother and Philip brought Nathanael, so today there is no better evangelist for youth than

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youth itself; however, a sympathetic guidance on the part of adults is welcomed. Many students of youth evangelism say that there is more readiness on the part of young people to be led than there is fitness and readiness on the part of the leaders of youth to lead on. Certainly, this is a challenge to all who are concerned with the spiritual growth of young people. The youth of today are realists. They are demanding not words but lives and the task of every leader, as Richard Hoiland says, is to "live each day in such a way that no one will ever question our right to be called Christian."

There are five divisions into which a program of youth evangelism naturally divides itself:

- a) An examination by Christian youth of their own lives and a re-dedication of self to Christ.
- b) A definite emphasis on prayer, Bible study, Christian fellowship, and worship in anticipation of a deeper spiritual life.
- c) A time of personal work among friends and acquaintances through prayer, witness bearing, and invitation.
- d) A study of social ills with the intent to apply the principles of Christianity to their solution.
- e) With the other four as a background, a study of Christian service at home and abroad that through it there may grow up an enduring loyalty to Christ and His Church.

While the above New Testament types of evangelism are all workable, yet it is evident that some will be more effective in certain localities than others. Those responsible for the religious life of a community should use the method best adapted to the particular district in their charge.

God's blessing has rested upon all the foregoing methods, and the church has lost by emphasizing only one or two. The following program suggests a combination of all the New Testament methods. It may be adapted to any community.

A SUGGESTED EVANGELISTIC PROGRAM

I. Preparation

- A. All denominations cooperating (Under the direction of the ministerial association, if one)
 1. A survey of the community
Prospects assigned to churches of their choice
 2. Cooperative cottage prayer meetings
 3. Church attendance campaign
 4. Open-air meetings where advisable
- B. The individual church
 1. Appointment of following committees—
 - a. Prayer and Fellowship committee
To foster attendance at cottage prayer meetings

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To secure, in cooperation with the personal work committee, definite commitment for prayer for individuals on the prospect list

To encourage the keeping of the morning watch

b. Personal work and visitation committee

To study and practice the best methods of doing personal work

To visit the homes of those on the prospect list, ascertaining their temporal and spiritual needs

To visit the homes of church members, urging loyalty to the special evangelistic effort

c. The Sunday School Committee (Sunday school officers and teachers)

To reach all Sunday school pupils above the primary department with a direct evangelistic appeal

d. Music Committee

To organize an evangelistic chorus choir to assist in the church services during the special evangelistic effort

e. Publicity Committee

II. The Preaching Mission

A. Meetings

1. Supper conferences of personal work and visitation committee for reports and new assignments

2. Evening meetings Sunday to Friday

3. Several afternoon forums on carefully chosen subjects
Ask for suggestions after first day

4. Sunday evening meeting for and by young people

5. Fifteen minutes before evening service, pastor, speaker, and choir meet for ten minutes for prayer

B. The Pastor

1. To speak each evening from Sunday to Friday

2. His appeal to be followed by an offer to meet those interested at a definite time, preferably at the close of the service

3. Arrange for the afternoon forums

Note: There will be many urgent and unexpected calls on the pastor's time and energy. It will be of advantage to have the assistance of a neighboring, evangelistic pastor.

III. Organized for Service

A. For young people

1. A study class in the "Sermon on the Mount"

2. First fifteen minutes of the weekly young people's meeting devoted to witness bearing

Note: See also paragraph on Youth Evangelism

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- B. Class of instruction in church membership for those who have united or expect to unite with the church
- C. Every new member built into the program of the church by the assignment of a definite task
- D. Names of those who have united with the church or those who are still on the prospect list assigned to members of the Prayer and Fellowship Committee for friendly guidance and prayer.

* * * * *

The evangelistic message has not changed. It was in the beginning and still is Christ—Christ, the Revelation of God; Christ, the Saviour from sin; Christ, the Redeemer of Society, who thus proclaimed His own Gospel; "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The Church needs to apply that Gospel as broadly as Christ Himself applied it. Especially should the church plead for the Spirit of Christ in the realm of business, economics, social relations, and international affairs, for only so can justice be done and civilization be saved. Let the church call for a new definition of allegiance to Christ, insisting that the love wherewith God loved the world shall be manifested in all relationships for only in such an evangel shall the weary world find salvation for her social, economic, and international ills.

William Lyon Phelps says, "Whatever decline there may be in forms of faith, Jesus Christ today is the supreme religious teacher. His influence is only in its dawn. The time will come when nations will follow His teaching, when society will be organized on His principles. No possible scientific discovery, no possible advance in thought, no change in the structure of economic or political development, can injure Him or lessen His grandeur, because He is so far in advance of the most modern men that it will take centuries to catch up with Him."

CHURCH BUILDINGS AND PROPERTY

The imperative need of church edifices called into existence in the early life of the various denominations, organizations variously known as Church Building, Church Erection or Church Extension Societies, to extend and establish the influence and power of the churches throughout the United States and its territories by assisting wherever necessary in securing suitable houses of public worship. God's message must have a "speaking post" from which and through which it can be proclaimed. To register highest attainments physicians need hospitals, musicians the concert hall, merchants the department stores and educators the

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university chair. In like manner the preacher must have a pulpit in chapel or cathedral to achieve abiding virility and vitality in his ministry. Even a superficial analysis of the elements working together in the development of our American civilization reveals that the thousands of chapels and churches have been veritable strongholds of prestige and power and a steadying influence in their communities.

Most of the denominations early began the practice of securing funds with which they could make either grants or loans to local churches for the erection of church buildings, manses, and other necessary edifices. As to grants or outright gifts the general practice of the denominational boards is to regard these gifts as conditional upon the continuance of a denominational church enterprise. In most cases a mortgage or other lien is held on the property in order to secure the principal of the grant in the event that the property is ever sold or alienated from the denomination. This procedure which seems natural enough is in many instances one of the difficulties faced in attempting to adjust competitive situations. Loans are made with or without interest. These are usually for a fixed period of time and are made from revolving loan funds which have been built up by the boards. The loans are liquidated through semi-annual or annual payments. Usually, they are protected by first mortgages on the properties. In most denominations there are more or less rigid rules as to the proportion of the total cost of a building which will be covered by a grant or by a loan. Such rules do not, of course, apply in the case of property on mission fields owned by the board and used in the conduct of mission enterprises.

This work of church erection, historically, has always been controlled by whatever conceptions of interdenominational relations and by whatever views as to justification of new edifices were current in the various denominations. In recent years these special agencies have come into increasingly close relations with general Home Missions policies and have been increasingly responsive to the movement toward a fuller degree of interdenominational cooperation. In consequence we find that marked progress has been made in observing comity agreements, not only where they have been well established, but in places where this factor is largely in its developing stages. It can be emphatically stated that the unseemly spectacle of building altar against altar is nowhere countenanced or practiced among the leading denominations. Even when church edifices are to be rebuilt a sympathetic study of the local situation is made relative to the real need of such replacement in view of other churches occupying the field. Among the various denominational executives dealing with church building there exists a pronounced spirit of understanding and cooperative recognition of the value of united

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efforts, especially in newly developing communities, as clearly demonstrated in the building of the new church at Boulder City, Nevada.

Church erection processes follow quite generally the observance of the following policies:

1. Study the community; the size and sort of population; its traditions and trends, so as to determine the kind of religious agency necessary to meet the spiritual needs of the people.

2. Make a careful and sympathetic survey and appraisal of the local situation between denominations, their program and operating efficiency, especially to ascertain whether the community is under- or over-churched.

3. Select a building site with particular reference to the two important points of accessibility and prominence.

4. Make a comprehensive study of the type of edifice adequate to house the necessary church program with its various activities. While there are thousands of church buildings which are misnomers in representing a house of worship, some of them qualifying generously as monstrosities, nevertheless gratifying progress is being made in the development of church buildings that represent churchly architecture. Our bureaus of architecture are rendering a most constructive and effective service in assisting church committees with plans and suggestions for remodeling or the building of new churches, so that these structures may be wisely adapted to the service program which the community needs. If we can untiringly continue these efforts a more suitable churchly type of architecture will be in evidence in the future.

5. Give close attention to the probability of changes in environment, as well as in the conception of the type of Christian service to be rendered in the specific community, with particular adaptation of the type and size of the building to such situations.

6. Discover and organize a practical and feasible plan to finance the cost of the structure before the building enterprise is launched. This entails a thorough study of the local financial strength and the adoption of a workable procedure with enlistment of the various financial resources that ought to be related to the church building enterprise. Several denominations have taken a firm stand against a repetition of the plunging and questionable financing methods of the past, with legislative enactments provided in some instances, requiring that at least one-half of the cost of the building must be secured in cash before the work of construction is to be undertaken.

It is a matter of common knowledge that in the years immediately following the War there was a very great and wide-spread increase in church building operations. It must be admitted that some glaring errors in overbuilding were made and that the proper relation between the size and cost of the structure and the

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local financial ability and resources was not maintained. The financing of such enterprises figured quite largely in the forward movements which were inaugurated by a number of the denominations. During this process not only was the gross value of all church properties greatly increased but the amount of indebtedness against them was also proportionately increased. As a result, during the years of the present depression, very many churches have found themselves seriously embarrassed and unable to meet their financial obligations to their denominational agencies or to other creditors. There have been a comparatively small number of foreclosures on church properties. In very many instances church debts have had to be refinanced and many churches are now laboring under a burden of debt which it is almost beyond their capacity to carry. Nevertheless, a loss of only one, on the average, out of every twenty-five hundred church building units is not so grievous when it is considered that many of these churches would have passed out of the picture at any event because of merger processes in the denomination and combination agreements interdenominationally. This ratio on the stability of church property is furthermore quite significant when it is compared with the staggering losses in individual homes, business and corporation units. In computing the indebtedness on church property in relation to the total value it represents, only approximately 19 per cent of a conservative appraisal of the properties is involved.

After a rather comprehensive study of income-producing structures in connection with church building enterprises it is generally agreed that this type of property is not to be encouraged. In most cases it is disappointing as a revenue producer and sooner or later develops into a distinct liability if not a deplorable disaster.

The Church erection executives have rendered in these days of economic storm and strain and in the midst of the deluge of appeals for help an inestimable service in their cooperation with local church units in wrestling with their financial problems. Much of their time has been spent in conferring and counseling with mortgagees, bond holders, bankers, building and loan association officers, bank receivers and liquidators, brokers, insurance company representatives and other creditors in behalf of church mortgage problems and rarely without helpful results especially in the reduction of interest rates and in securing helpful time extensions or moratoriums on their mortgages. Efforts have also been made to secure more elastic cooperation from insurance companies in refinancing church loans and in bringing relief through the medium of the Reconstruction Finance Corporation to churches whose mortgages are impounded in defaulted banks.

With reference to church building operations in general, but with particular reference to the requirements of the mission

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field, this Committee desires to make the following observations which seem to it pertinent:

1. The giving of aid for a building enterprise whether in the form of a grant or a loan should be controlled by identically the same principle of comity and cooperation as are in effect with respect to the maintenance of missionary enterprises. Property investments are one of the most serious difficulties standing in the way of comity adjustments. Building operations should therefore be brought within the scope of the same sort of long term, wide range interdenominational planning as we have repeatedly advocated in relation to the general program of the church itself.

2. It is important in building operations to govern the scale in accordance with the probability of change in conceptions of work and need and in accordance with developing standards. On many mission fields the mistake has been made of building too elaborately. Within a comparatively short space of time we have seen great changes in the standards of many aspects of our work. This is particularly true as regards educational and community work programs. It is more or less true also as regards church programs. The plain implication of this is that in the average mission field particularly we should build as simply and as inexpensively as possible.

3. In every community it is important that building operations be limited according to the resources which are available. The instances are legion in which the church has over-built so far as its resources are concerned. It is time that we have learned our lesson and that we should take measures to avoid making this mistake again.

4. In general, there should be a grading up of the architectural standards employed. The weakness at this point in the past is proverbial. In this we have in mind both beauty on the one hand and appropriateness and utility on the other. There needs to be, it seems to us, a much more careful study of the actual physical requirements of the various aspects of the church program and of mission work. There needs to be also a much more rigid adherence to sound architectural standards.

To build and maintain a vital Christian civilization in such a confusing world as ours of the present day, no efforts must be spared to keep permanently before the population that the House of God is not a convenience but an overtowering necessity. A business block, a hotel and a church cannot be placed in the same category. In the first man *trades*, in the second he *tarries*, but in the church he *trusts*—the sublimest function of the human soul. May we not join in the prayer found in a little Episcopal Chapel in Western Minnesota?

"Father of all mankind, we pray that to this church all Thy children may ever be welcome. Hither may the little ones love to come and

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young men and maidens, to be strengthened for the battle of life. Here may the strong renew their strength, and win for their lives a noble consecration; and hither may age turn its footsteps to find the rest of God and light at eventide. Here may the poor and needy find friends, the tempted find succor, the sorrowing find comfort, and the bereaved learn that over their beloved, death has no more dominion. Here may they who fear be encouraged, and they who doubt have their better trusts and hopes confirmed. Here may oppressed and striving souls be assured of the mercy that triumphs over sin and receive help to go on their way rejoicing through Jesus Christ our Lord Amen."

GENERAL SERVICE

During the last twenty-five years mission boards have increasingly made provision to serve local churches and local church extension societies along various specialized lines. In addition to service rendered by mission boards through special departments or otherwise, in some denominations separate boards or commissions have been created for this purpose. The boards do not all have the same conception of their responsibility in this field. Some confine themselves exclusively to the conduct of missionary enterprises. Others have developed a wide variety of service activities. The denominations, too, differ in the value which they attach to such services. Some make no provision for them whatever. Others depend upon interdenominational agencies rather than upon agencies of their own creation.

These service activities entered the program of Home Missions rather late when the attention of the church was generally drawn to newly emerging rural and urban problems and problems of industrial or racial relationships. Such services have in almost all denominations been greatly curtailed during the period of the economic depression. To some these activities appear rather in the light of luxuries, valuable if they can be afforded, but incidental to the main task of missions. Others are convinced that the national agencies in their relation to the local church are likely to become, and should become, more and more service agencies. These maintain that the most significant service which a mission board can render a local church in the average instance is not through a grant of money, but by assisting it through specialized service more fully to develop its own resources to meet the needs of its situation. By strengthening and encouraging each local church to utilize its capacities in fuller measure and provide for its community a richer ministry the total missionary force of the church as a whole will be greatly increased. In the view of this Committee such service is of inestimable value. The tendency under the pressure of economy to strip the boards, both at headquarters and in their field organizations, of their service facilities, seems to this Committee extremely unfortunate and likely to weaken the influence of Home Missions in the years to come.

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The rural field was one of the first in which service programs were developed. The Presbyterian Board of Home Missions established the first Country Life Department not long after the report of former President Roosevelt's Country Life Commission. Subsequently, such departments were provided by other denominations including the Congregational, Methodist Episcopal, Northern Baptist, Reformed in the United States, Protestant Episcopal, Southern Presbyterian and Southern Methodist. This work passed its high point of development five or six years ago. At the present time only one person is serving the boards in this service field on full time, although a number of other boards continue to make some provision for such service. These rural life departments at the outset made extensive social surveys and were pioneers in the whole recent development of the survey movement. Their other activities included the holding of conferences on country life and on rural church methods, the maintenance of summer schools for rural ministers, the conduct of demonstration or other special field projects to experiment in programs and methods or organization, cooperation with local churches in the study of their fields and the development of suitable programs of work, and the development of a literature on rural subjects. The work done by the boards in this field has been one of the most important factors in the development of the country life movement in the United States. In the judgment of this Committee there is still a vitally important service to be rendered, but it is our view that probably under existing conditions it could be most economically and efficiently provided on an interdenominational basis.

A specialized service in the field of the city church and of work for immigrant populations had its beginning at about the same time as the rural program. The course of its development has differed somewhat due to the fact that in the larger cities at least most of the denominations have strongly organized City Church Extension Societies with competent executives. The service agencies of the boards have cooperated with these local groups in research and conference projects, in experimenting with techniques and programs and in pioneering in new lines of missionary activity. Taking the field as a whole city churches are very much better provided today with technical leadership than are country churches. In the view of this Committee, however, the extension of such service on an interdenominational basis would serve a very useful purpose.

Service in the field of religious education has not generally been regarded as a part of Home Missions. In most denominations religious education is considered a distinct function. Increasingly, however, the churches are recognizing the importance of cooperation between the agencies of religious education and those of Home Missions. In the strictly missionary areas the

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missionary forces, in fact, carry the major responsibility for the promotion of religious education. This is clearly one of the vital needs of the average church which is weakest in its educational program. Furthermore, increased cooperation is needed between home missions and religious education for the purpose of more fully adapting the materials and programs of religious education to the specialized requirements of the less developed mission churches. There is needed also a common field promotion of their mutual interests.

Church architecture is a field within which the necessity for special service has been generally recognized, but not so generally provided. Anyone who is at all familiar with the type of church architecture which has flourished particularly in the smaller communities will appreciate the fact that the church extension agencies in the early days of rapid church expansion overlooked a most important opportunity. Only a few denominations have ever made any adequate provision for meeting this need. The North American Home Missions Congress urged upon the Home Missions Council and the Federal Council the importance of providing an Interdenominational Bureau of Church Architecture. The matter has been under discussion but it has not been possible up to this time to create such a bureau. This Committee would urge that a further effort be made along this line.

The field of church finance is one in which very great progress has been made in recent years. In most denominations considerable attention has been given through field staffs, promotional organizations, and through the boards, to develop better financial methods in local churches. The primary point of interest here has been the budget for local support and benevolences. Great advances have been made especially in connection with the forward movements initiated by many denominations in the years immediately following the World War. This, up until the depression, reflected itself in a marked increase in the per capita giving of the churches for all church purposes and in the very much larger investments made in church edifices. The United States Religious Census showed that between 1916 and 1926 the average church expenditure per adult member for the United States as a whole increased from \$8.70 to \$18.44. Dr. C. Luther Fry of the Institute of Social and Religious Research has pointed out that during these years the annual expenditures for church purposes increased 149 per cent as compared with an increase of only 98 per cent during the same period in the entire realized income of the United States. Undoubtedly, no inconsiderable part of this increase was due to a more intensive financial cultivation in which the mission boards played their part along with other agencies. An aspect of financial promotion which has been more exclusively the function of mission agencies has been with reference to the financing of building enterprises. One denomin-

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ation in particular developed its service along this line, establishing a special department for the purpose. This department gradually expanded its service to other denominations and subsequently was transferred to the Home Missions Council under which it is now operating.

One other type of service which deserves mention is in connection with questions of social, industrial and race relationships. The importance of such questions to the work of the church and their bearing upon the task of Home Missions have been explicitly recognized by many denominations. The service to be rendered in this field has been largely one of research, education, and conference. Social service activities, of course, figure very largely in the program of many mission enterprises. Such local programs, however, do not discharge the responsibility of the church. In a few instances denominations have committed this responsibility to their mission boards, or have created special bureaus to deal with it. The relation of this field of interest to Home Missions is more specifically treated in Section XIV.

Special Ministries

It would be difficult to prepare a catalogue of needs which would exhaust all of the possibilities of fruitful missionary service in the home field. We have dealt in this study, so far, only with the most usual and extended types of service. This is not to imply that other missionary opportunities are less significant or that they have not received the earnest attention of many church agencies and of many consecrated individuals. We list here, without extended comment, some of these other field of missionary activity.

1. *Service to enlisted personnel of the Army and Navy.*

The responsibility for religious service to the enlisted personnel of the United States military and naval forces rests primarily with the duly appointed chaplains. These are ordained men, chosen for special fitness for this task, and distributed among the various denominations on a quota basis. They are salaried by the government. A committee under the Federal Council of Churches is the channel through which the Protestant denominations cooperate with the Federal government in this matter. Some mission boards have assisted chaplains of their respective denominations financially and otherwise, have aided them in making helpful contacts with local churches in ports and near army camps, have provided them with supplies and with small operating budgets and have reinforced their efforts in a variety of other ways.

2. *Service in public institutions.* The great number and wide distribution of public institutions, such as prisons, jails, hospitals, alms houses, orphanages, asylums and the like offer a

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fruitful, if difficult, field of personal ministry. Many of the larger institutions have permanent chaplains. Other are dependent upon the volunteer service of devoted pastors and laymen. These are situations which make a profound appeal to Christian charity.

3. *Work for the blind.* The Home Missions Council has a special committee cooperating with the John Milton Foundation in a religious ministry to the blind through the provision of religious literature and the publication of a religious periodical in Braille. A few mission boards make financial appropriations for this purpose.

4. *Religious work in university centers.* In some denominations religious work in university centers is regarded as a function of Home Missions, in others of Christian Education. The challenge presented by the great aggregates of students at state and other non-denominational universities is generally recognized. Much valuable work has been done, although in some cases there has been an unfortunate lack of effective interdenominational cooperation.

SECTION VIII

MISSIONARY PERSONNEL

Experience demonstrates the truth for Home Missions of these statements of the Laymen's Report upon Foreign Missions—"The selection and preparation of missionaries is the critical point of the entire enterprise. . . . Indeed, it is not too much to say that upon the quality of personnel, far more than upon any other factor, or all other factors combined, depends the real and permanent success of the missionary enterprise. . . . The Commission is convinced that a much more critical selection of candidates should be made, even at the risk of curtailing the number of missionaries sent out, and that those appointed should have the benefit of a carefully planned training for their work."

This Committee fully recognizes the fact that among those who have participated in carrying forward the home missionary enterprise are many men and women of outstanding ability who would have been eminent in any field of service. No one, we think, could overpraise the qualities of consecration, heroic courage and steadfastness which have always characterized the working force of Home Missions and never more than at the present time. But this should not obscure for us the fact that there is need of wise policies to improve the quality of our personnel. The personnel problem of Home Missions arises from a variety of factors, partly within the control of the boards and partly not. In the first place the personnel requirements of Home Missions have not been sufficiently classified or standardized. We still rely too much upon the hope that well-meaning Christian men and women with missionary zeal and a good average general ability will be able to find a place in Home Missions where they can make a worth-while contribution. In the second place, we lack adequate facilities to train workers for specialized aspects of the task. Far better facilities are available for the training of lay workers than of ministers. Most of the men who enter the pastorates of home mission churches do so without any specific training for the particular problems which they will be called upon to meet. In the third place Home Missions utilizes far too many untrained workers, that is, workers with less than a reasonable minimum of formal education. In the fourth place, Home Missions has developed no adequate system of recruiting. Generally speaking, we do better in recruiting for institutional work than for the work of the pastorate. This

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is partly because of weaknesses in our administrative system which limit the opportunity of the boards to select qualified men and place them in the pastorates for which they are best prepared. Finally, there is a general lack of recognition in the church of the special qualities which are required for successful home missionary work. In general, it is fair to say that the church has been very much more exacting in recruiting for Foreign Missions than for Home Missions. Church members have far too nebulous an idea as to the sort of problems which home missionaries are called upon to face.

General Personnel Requirements

The personnel requirements of Home Missions are exceedingly diversified. This is partly because of the many kinds of work carried on under many different kinds of conditions and with many different populations, and partly because on the average Home Mission field the worker must be prepared to carry a many-sided program. In the work of the church for the full parish program which is being increasingly emphasized we must have in view—

(a) Pastoral service, including—preaching, conduct of worship, personal and family ministry; the general management of the church organization and program, including finance; general community leadership, including contacts with other agencies; a progressive and cumulative study of community needs.

(b) Religious education, including the conduct of the Sunday school, of the Vacation Bible School and of the program of week-day religious instruction; also leadership training, young people's activity, and work with age and sex groups.

(c) Social work and community service.

(d) In some cases, health service.

Our general experience is that for specialized fields it is difficult to secure workers adequately trained along the above lines with the exception that in the health fields the standards of training are pretty well set.

For institutional programs there is need for teachers of all grades and in all subjects, doctors, nurses and community workers. These are the types of personnel most commonly required. Other types are needed for special situations. As far as teachers, doctors and nurses are concerned, competently trained workers are generally available. The problem here is chiefly one of securing properly qualified persons with the necessary attributes of personality, leadership and spiritual life, at the low levels of salary which are offered. As regards community work it is recognized that this is one of the most exacting fields of service, and that workers who are prepared to meet the conditions of rural

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communities are generally not available. Facilities for training for social work in a rural environment are lacking.

Another field rather limited at present as to the number of men that it can absorb is that of itinerant service such as, for example, the work of the Sunday school missionary. The qualifications here include those necessary for successful work in the pastorate and in religious education plus a special ability in the training and utilizing of local lay leadership. Another obvious personnel need is for a new type of training for administrative and supervisory service. This is rather a new thing. Apparently it has not been generally considered that work of this type calls for any special sort of training.

Ministerial Personnel

The standards of education for the work of the ministry differ greatly among denominations. There are also marked differences both regionally and as between urban and rural fields. There is inserted here a table as to the present status of ministerial training based upon data given by Dr. C. Luther Fry in "The U. S. Looks at its Churches" and drawn from the 1926 U. S. Religious Census. This table gives the figure as to ministerial training, first, for 17 white Protestant denominations and, second, for the three largest Negro denominations. For the former the figures are given both regionally and separately by urban and rural. For the latter, the figures are given separately for urban and rural ministers.

TABLE 25. MINISTERIAL TRAINING
17 White Protestant Denominations

	All Ministers			
	Per cent who have attended			
	Neither Col- lege nor Seminary	Both Col- lege and Seminary	College only	Seminary only
U. S. as a whole	41.1	33.1	15.4	10.4
New England	19.1	54.4	11.3	15.2
Middle Atlantic	23.8	52.0	10.7	13.5
East No. Central	33.9	36.9	16.5	12.7
West No. Central	39.9	30.7	18.7	10.7
So. Atlantic	48.3	27.6	15.9	8.2
East So. Central	63.1	17.2	13.5	6.2
West So. Central	58.6	17.3	17.9	6.2
Mountain	35.6	35.8	16.2	12.4
Pacific	27.6	41.4	16.8	14.2

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	Urban Ministers Only			
U. S. as a whole	20.3	52.3	14.7	12.7
	Rural Ministers Only			
U. S. as a whole	52.5	22.6	15.7	9.2
	3 Negro Denominations			
	Urban Ministers Only			
U. S. as a whole	62.2	15.6	12.9	9.3
	Rural Ministers Only			
U. S. as a whole	83.4	4.5	6.7	5.4

From the above table it will be noted that for these seventeen representative white Protestant denominations throughout the whole United States only one minister in three is fully trained according to the ordinarily accepted standard. In the urban communities the proportion is slightly more than half and in the rural communities it is slightly less than one-fourth. For the three representative Negro denominations, in the urban communities, less than one-sixth of the ministers are fully trained, and in the rural communities less than one-twentieth.

One of the great problems underlying this situation is the question of finance. In many fields and in many denominations the average salary paid, particularly in the smaller churches, is hardly sufficient to justify the prospective minister in devoting to his preliminary training the amount of time and money necessary for a standard education. This situation is, of course, too complex to yield to any simple solution.

Such a table, however, tells only a part of the story. Even in those denominations in which a much higher proportion than the average of the ministers are fully educated, it is difficult to secure men whose course of training has prepared them for the requirements of the mission field. Some of the obvious difficulties may be enumerated.

(a) Our prevailing systems of church administration have not emphasized the specialized requirements of church work sufficiently so as clearly to demand specialized training, or effectively to use it when available. Many church administrators profess to believe that the essential characteristics of church work are the same in any type of community and that, therefore, no specially adapted training is called for. Instances could be cited of men who had actually received special training and shown special aptitude for one type of work being compelled to serve, under their ecclesiastical system, in an entirely different type of community.

(b) Home Mission churches of the average sort, both in rural and city communities, have too often been regarded simply as "weak and feeble churches." That is to say, there has been a strong tendency to assign to such churches the inexperienced or

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untried men, or the men who have been sifted down through the ecclesiastical systems to their lower levels. Too often the tendency in our existing system is to minimize rather than to magnify the opportunity of service which such aided fields present.

(c) The training provided by theological seminaries has been inadequate for the requirements of the average home mission field, partly because the seminaries themselves have not sensed the need of an adapted training and partly because the church administrative systems have not demanded such training, and would not make the best use of its products if it were available. Each side of this proposition is equally unfortunate.

There is not space here to enter into a discussion of the special requirements of every type of home mission field, or of the measures which seem to be called for in order to provide an adequate training. The Committee heartily endorses the following statement concerning the problem of training for the rural church which has been prepared for it by Dr. Malcolm Dana of the Staff of the Interseminary Commission for Training for the Rural Ministry.

Training for Rural Ministry

I.

Need

There is great need for special training for the rural minister for the rural church is not measuring up to the demands of today throughout the countryside. Agriculture is becoming highly expert and farmers are increasingly trained specialists in their craft. Inefficient farmers are destined to be pushed off the soil. This means that the American farmer is becoming more and more intelligent and requiresome. Tenant farmers do not always rate very high, but even as such they are growing more intelligent and informed. Farmers of modern type are not going to respect a religion and church enterprise which are not comparable to farm methods, equipment and practice. They are not going to follow the leadership of a minister who is lacking in preparation and efficiency in his own field, and who is ignorant concerning the people and farm enterprise about him.

These considerations reveal the demand for special training for the rural ministry. Certain trends within his own field also emphasize the need. A rural church akin to the "consolidated school" will undoubtedly replace the present type of open country church. The Commission on Social Trends cites another factor in the situation. There is an increasing trend for farmers, especially the more prosperous, to leave the open country churches and affiliate with village congregations. This weakens the open country churches and increasingly causes their abandonment.

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When farmers do leave the country church, and when the latter is abandoned, not all of those once served go elsewhere for church privileges. A residue is left practically "unchurched"—the less prosperous farmer, elderly folks and shut-ins, younger children, the religiously indifferent, and the vicious. A two-fold problem presents itself, for which a minister and ministry must be found if the need is to be met. The village church must adjust itself to those who come in from the country so that they will feel at home, and it must weave these folks into its activities. Still further, the minister and church must establish a program which will serve both town and country by means of an extension service which will recognize and conserve farm-family and neighborhood values which must not be sacrificed. Needless to say, only a specially trained rural minister can organize and maintain this type of church and program. And only this kind can compare favorably with what is coming in the fields of rural education and farming throughout the countryside. Needless to say, also, training must be provided with such large-scale work in mind. The latter will call for a multiple ministry of specialists in more than one line—in preaching, religious education, and social and recreational work.

There is not merely a need for rural ministers trained to promote and carry on such religious enterprise, there is a need for trained church executives. Such training has not been provided. No attention has been given to the training of men who shall be something more than mere placement men. Field men should be better trained in rural techniques and management than ministers, so that they can be genuine teachers-at-large of ministers and churches more or less under their care. Rural ministers need "continuing education" fully as much as preliminary preparation for their work. Here is an entirely neglected point of need.

II.

Training

Just what teaching should be given men who are going into the rural ministry? Two declarations might be cited. The first is that given in its Statement of Objectives by the Interseminary Commission for Training for the Rural Ministry in which five New England seminaries cooperate. The specific objectives of the Commission are:

1. To give the student a knowledge of those distinctive characteristics of the rural community which differentiate it from other types of communities and an understanding of those aspects of rural living which clearly condition the work of rural religious institutions. In general, these factors include the physical environment, occupational influences, economic problems and forces, distinctive mental and religious attitudes and processes,

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the characteristics of rural institutions and the nature of the rural process considered both objectively and in historic perspective. The culminating purpose in this is a spiritual interpretation of country life and the construction of a working philosophy of rural living.

2. To train the student, through survey and research, in the technique of social analysis which will enable him to discern and utilize the distinctive factors in any local situation and test the adaptability to particular circumstances of general principles, methods and materials while inculcating a wholesome respect for facts and a recognition of the value of an objective approach to local conditions.

3. To make clear to the student the bearing of the conditions and characteristics of rural life, general and particular, upon the organization, program and operation of the rural church, and upon the task of developing the religious life of the rural community, so that he may be prepared both spiritually and technically to meet the requirements of the rural ministry.

4. To explore the need for an approach to the problem of rural religion which will emphasize the larger town and country community as the unit of religious organization, and the responsibility of the church to serve equally all elements of the rural population, and to prepare a leadership for such a co-operative and community-wide program of religious work.

Mr. John H. Reisner gives his ideas of not only the need for special training for the rural ministry but also something of its point of view. Such educational provision should have in mind the following: (1) That the minister is the religious specialist in his community; (2) That the rural ministry is a specialized ministry; (3) That the ministry is RURAL and not urban and suburban and is, therefore, different, if not in its wider objectives, at least in the manner of achieving them and in the techniques which shall be used; (4) That the church has an obligation to the whole community and to every phase of community life, as well as to a particular group of people; (5) That the community is fundamentally dependent on the land for its economic welfare; (6) That the people, for the most part, live on the land and are essentially rural-minded; (7) That their experiences are rooted in rural situations and in divinely appointed creative processes; (8) That much of the religious experience and the attitude of worship of rural peoples is inherent in their rural environment; (9) That these rural people are less profit-minded and their values of life are more in terms of the intangible and spiritual than is true of any other group; (10) That the rural ministry, with a few exceptions, is not now an end in itself but the means to a town or city pastorate, but that it should become so; and (11) That the content of pre-seminary training shall be consciously directed to the rural ministry.

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The question of where special training for the rural ministry shall be provided is pertinent to the above expressed need for such training, and of a certain kind and with certain ends in mind.

1. Manifestly, theological seminaries should give men special training for the rural ministry in sheer justice to the fact that most of their graduates will at least begin their ministries in a town or country church. The latter should not be "used" to get experience which will advance personal interests. Moreover, if the men are not so prepared as to succeed as rural ministers their whole future will be jeopardized. Beginnings have been made in some seminaries to provide this needed training, especially in the five seminaries associated under the Interseminary Commission. But only beginnings have been made. There are inherent difficulties. The seminaries are notoriously urban-minded and picture "success" in the direction of urban pastors. It is also true that demands that seminaries give regular courses in Rural Sociology, Rural Social Psychology, Agricultural Economics, Farm Management and Farmer Organizations, are rated "impossible" because of crowded curricula. Again, where offered, they are likely not to be elected because students are made to feel that theology, religious education, and homiletics are first essentials.

2. Mr. Reisner is therefore justified by many in claiming that such training as that contended for should be pre-seminary. He plainly indicates that agricultural colleges should prepare men for the rural ministry. He also contends for the district advantages of a theological seminary located upon the campus of a state university in connection with its college of agriculture. Several theological seminaries have sensed this possibility and make provisions that students can elect one or more semesters of work in an agricultural college, substitute the work, and receive their B.D. degree at the seminary. This is in the right direction.

3. As already intimated, continuing education is almost as important as pre-ministerial training. It should not only be provided but insisted upon. It is a rather tragic fact that few of the denominations are making possible by scholarships the attendance of rural ministers at the large number of summer schools for rural ministers maintained by universities and agricultural colleges. Because there is little encouragement, rural ministers lag far behind school teachers who consider it essential to attend summer schools in order to keep up with their work. Pressure is exerted by the educational overhead. It should be by the religious. "Short Courses" should also be advocated.

4. Another provision for continued preparation of rural ministers might well be carefully prepared correspondence courses maintained by theological seminaries, or a use made of those

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which are offered by agricultural colleges. State conference courses are the vogue, and even required, in some of the denominations. That is also exemplary.

5. A final means of better preparation for the special needs of the rural ministry might be in the direction of encouraging rural ministers to read books along lines of rural church technique and agricultural affairs. Here again, state officials need to speed up and be ahead of the ministers with whom they are associated. They might urge such reading, and state conference headquarters might provide loan libraries with such books in them. This need and opportunity are very largely neglected.

III.

Recruiting

What of recruiting for the rural ministry? Deliberate and painstaking effort must be made to recruit for an adequate service. Manifestly the best method is one of "handpicking" and in the direction of young men who have a rural background and experience. Agricultural colleges should be the greatest resource for obtaining the right kind of rural ministers. But strange to say, little or no effort has ever been made in this direction. And yet students at these institutions are from the farm and most of them returning to the country. They are studying for every other form of leadership than that offered by the rural ministry. Work done at agricultural colleges might well be preparatory to that of the seminaries. Finally, only the best should be solicited or prepared for rural service. The rural church is right now facing its most severe testing and crisis. It has not been adequate; it is not now. The era is one of flux and change. But "Trends" declares that the rural church has changed less, and less willingly, than any other institution in the rural community. It has done little or nothing in the way of adjustment to meet new and modern needs; its vision and program are still largely stereotyped and formal. Therefore, the "call" is to the brightest and best of country youth who must somehow be commandeered and specially prepared if the church of the countryside is to persist in the future as powerful an influence as in the past.

Personnel Practices

The Home Missions Congress said in its Findings:

"In view of the rising general educational standards throughout the country and the high standards of personality, integrity and technical preparation required by all professions and business today, we feel that Christian missionaries in order to be leaders should in general have at least a college education as well as outstanding spiritual and personal character."

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This Committee heartily endorses this statement and makes the following additional recommendations:

(a) That in the work of the pastorate there be an increasing emphasis upon the importance of both college and seminary training or its equivalent.

(b) That the effort be continued to secure, in the theological seminaries, facilities for a more adequate training for the specialized requirements of mission fields.

(c) That more ample provision be made for the continuation training of men now in the service of mission churches. We urge the boards to make possible the attendance of their missionaries upon Summer Schools at least once every three years. Periodic conferences of workers should be arranged by states or regions or types of work; such conferences might be either denominational or interdenominational. Where competent field supervisors are available they should be encouraged to cooperate with the individual ministers on their fields in working out their programs and in preparing themselves by study and research for more adequate ministry.

(d) That the boards consider the advisability of providing leaves of absence for graduate study for men of particular promise who are devoting their lives to home missionary work. We recognize that there are difficulties in such a practice which do not exist on the foreign field where such a policy is in general operation. Nevertheless, we feel that while such a policy might have a somewhat limited application in Home Missions its advantages would greatly outweigh its difficulties.

In general, the Committee feels the importance of improved personnel practices which are designed to dignify the work of the average home missionary and magnify its importance before the Church. The Findings of the Home Missions Congress made various suggestions in this connection with which we are in accord. The following policies are recommended to the boards:

(a) That annual commissions be issued to all missionary pastors. Such commissions need not be in the form of a contract. Their most important feature will be their emphasis upon the spiritual nature of the task to which the individual is called, and its relation to the whole national program of the church.

(b) That in some special way the boards give recognition to long continued service in mission fields. It seems to us important to develop in every possible way the idea of Home Missions as a life service and not merely as an incidental phase of a minister's career. Men who do devote to it long periods of time should receive some appropriate formal recognition.

(c) That where possible in the commissioning of new workers, out-going farewell services be held in local churches some-

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what similar to the practice of foreign mission boards in sending out new workers to the field.

(d) That more general provision be made whereby home missionaries shall be brought before local churches, summer conferences and assemblies and other church gatherings.

(e) That irrespective of the exact nature of the administrative responsibility which the board has for the local church, the relationship of each worker to the board and to its nation-wide program be emphasized. Too often the missionary feels a sense of isolation and a lack of support which are narrowing and deadening in their effects. Our boards owe it to those who serve in the lonely places not only to stand behind them but to make perfectly evident their relationship of cooperation and mutual helpfulness.

This discussion would be very incomplete without some reference to ministerial salaries. The personnel section of the Home Missions Congress after a protracted discussion found it impossible to agree upon any definite recommendation as to minimum salaries. All who have studied this question have found it full of perplexities. The practices in different sections of the country and in different denominations vary widely. There are no common, or commonly accepted principles of compensation. Many church bodies have enacted minimum salaries, but in few, if any, cases have these been uniformly put into effect. Generally the enactment of a minimum salary means little more than the statement of the amount for which one is entitled to hope. This has always been true and, of course, is particularly true at the present time. The depression has wiped out the gains of many years in the matter of ministerial compensation. In some parts of the country there has been a wide-spread revival of the practice of paying ministers in kind. Thousands of ministers today are receiving far below a living wage on any basis of calculation. Thousands have no formal salary agreements with their churches. In part, of course, this situation is temporary and will tend to right itself as economic conditions improve. But this is not wholly the case.

In attempting to formulate a salary policy it is of fundamental importance to recognize that the minister is the pastor of a people. His remuneration must reflect the sense of equity that obtains in his parish. That will vary with the economic level of his people and with other factors. The question must be raised as to "how much would this community be willing to pay its minister if it had the money."

Subject to the limitation of this fact we believe in an adequate minimum salary level adjusted to the requirements of a reasonable standard of living, which minimum should be guaranteed to every fully prepared man serving in a fully approved field. We do not believe that the church can afford to fix a minimum

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compensation for men who are not fully prepared or for service in fields which are not fully approved.

This Committee does not approve of a flat uniformity of salaries, or of a salary practice that, in effect, makes the minimum salary also the maximum salary. We approve of the principle of a graduation of salaries above the minimum that will adjust the total paid according to the special competence of the individual, his experience and years of service, and the special requirements of the particular parish which he serves. We also approve the practice of making provision above the cash salary for travel expense necessary in doing the work of the field and for continuing education including the purchase of books, graduate study, attendance upon summer schools and conferences, etc.

While the Committee, too, hesitates to suggest an arbitrary figure as the minimum, we believe that with the return of anything approaching normal economic conditions, the Church should move toward a minimum salary for fully prepared men of \$1,500. a year and house.

Lay Personnel

In the past there has been a tendency on the part of the church to exploit the zeal of the men and women who served it by granting a minimum wage and expecting the missionaries to receive their real compensation from the satisfactions inherent in the job itself.

The following suggestions for personnel procedure may seem ideal, but the mission boards should strive to attain these goals.

Prerequisites for applicants for lay mission service

In these days of specialists in every field of endeavor, zeal for service or "a call" to spread the Gospel is not enough preparation for one who would make mission service his life work. For a man or woman to labor successfully in isolated communities, or in sordid neighborhoods in towns or cities among underprivileged people, certain temperamental traits and characteristics are essential. The fanatics, the introverts, or the neurotics, may ruin not only the cause they seek to promote but themselves. Therefore, recruiters for mission service should strive by every means possible to discover the characteristics of those who are applying to the church for life service and should discourage those who suffer from inferiority complexes which seek compensation through the prestige of the martyrdom of a life on the mission field. Recruiters must also be wary of the young person who turns to missions for the adventure among strange people and places. It should be the aim of the recruiter to discover candidates with positive traits that will sustain the morale of those who work under discouraging conditions and strain.

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Missionaries with the following qualifications will adjust themselves most easily in the varied problems of the mission field.

1. Zeal for Christian Service
2. Active experience in a local church
3. Qualities of leadership
4. Attractive buoyant personality which inspires confidence
5. Willingness to sacrifice self for the Cause
6. Health
7. Love of people regardless of race and creed
8. Sympathy and understanding for underprivileged people
9. Adaptability
10. Ingenuity
11. Cosmopolitan taste
12. Resiliency
13. Wholesome outlook in life
14. Sense of humor
15. Fearlessness
16. Ability to stand hard work and monotony
17. Lack of feeling of race superiority
18. Broad social viewpoint.

Besides discovering the distinctive qualities which candidates for mission service must have to succeed on the field, it should be the duty of the recruiter to make clear to the applicant the conditions under which the missionary must live and work. The work should be pictured with both the lights and shadows.

The applicant also should assume the responsibility of discovering the special features and problems of the field in which he plans to serve. If he hopes to serve in primitive or isolated communities he should prepare for such work by studying the best methods of adapting the modern standards of living as far as possible to the simple life.

A second prerequisite for mission service is health. A successful physical examination should be required of all candidates. In order to insure as far as possible a standard examination, the boards should have a questionnaire to be filled out by the examining physician. If it is possible to recommend the examining physician and not to depend upon the family doctor for the medical report, it is advisable. If the mission boards demand a thorough examination from a competent medical examiner, the board should be prepared to pay for it. The candidates, in preparation for the mission field, should have a course in first-aid, should understand the use of simple home remedies, the importance of diet upon health, and have at least a rudimentary knowledge of public health and sanitation so that they understand how to live a sanitary healthful life under primitive conditions.

Leaders of the church, whether ordained or lay, should have

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a thorough educational foundation in preparation for specific training. At present a college education is the best general cultural education available to most young people. With state universities offering free tuition for their citizens, with church colleges prepared to offer scholarships for those who plan to give their lives to the work of the church, the requirement of a college degree is not an impossible prerequisite.

For the specific tasks of Sunday school missionary, colporteur, religious work director, physician, nurse, etc., professional training for the special phase of work should be required as indicated in the outline which follows this statement:

For Sunday school missionary or colporteur or director of religious education—post graduate course in religious education or theological training.

Teachers—should be graduates of normal schools or colleges with special preparation in the subjects and grades they expect to teach.

Physicians—should be graduates of a Grade A medical school with at least one year internship in a standard hospital.

Nurses—should have received their certificate as registered nurses after completing their training in a standard nursing school. Courses in public health nursing should be required for community nurses.

These professional laymen who serve as missionaries must also have a living faith which they can share with others, a knowledge of the Bible which will be a source of constant inspiration to them so that by their daily lives and examples they will bring the Christian Gospel to those whom they serve.

The Boards' Responsibilities to the Personnel

All mission boards should establish means for investigating applicants for positions. Suitable application and reference blanks should be provided and every effort made to assemble true facts about the candidate's life, character, training, health, etc., before appointment.

A living wage should be paid to all missionaries. In similar positions equal pay should be paid for equal training and service regardless of sex and race. The minimum salary should have a close relation to the minimum salary for similar work throughout the country. There should be a plan for a salary scale which provides for regular increases in salary from time to time. If a maximum salary is also set up the missionary should know this in order to know what the future holds in store.

The boards should arrange a supervisory system so that the missionaries' work can be evaluated, the strong points in the work commended and the successful experience shared with other missionaries. Weak points should be called to the worker's at-

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tention so that he may correct these deficiencies or check unfortunate habits and traits which hinder the work.

If a missionary continues to show weakness and resents criticism so that it becomes evident that the worker is a misfit a transfer to another field may solve the problem. In extreme cases the worker may need to be told that he is not adapted to the work and urged to resign and enter a new field before too old to change. In the past the church has often been too lenient with weak missionaries hoping that each year they will show improvement. When middle age enhances the weakness and the missionary is forced to give up, the church is criticised for its behavior toward one who has given his best years to its service.

If it is not wise to pay adequate salaries in communities where the people served are so poor that an adequate salary would vitiate the service of the missionary, the board should grant perquisites so that the missionary will not be so cramped for funds that he cannot carry the program efficiently. Such perquisites may be a library fund, an automobile and upkeep, slight salary increase for each child to be used toward the child's education, or health insurance in case of illness. Missionaries realize that the funds of the mission board are voluntary gifts of church members. They do not expect the church to compete with salaries paid by business or even the state which raises its funds by taxation. Since the cash salary is modest then the boards should strive to provide comfortable living conditions for the worker. For married couples a well built, clean, warm house for each family should be provided. To save expense, it is advisable that the larger pieces of furniture such as beds, tables, dishes, etc., should be provided. Single missionaries should be given rooms to themselves in teacheries, school buildings or community houses.

Traveling expenses should be paid to the mission station when the missionary is first sent to his post. At regular intervals afterwards furloughs should be granted when the missionary has his traveling expenses paid back to his home. Annual vacations for refreshment and recreation should be granted. The length of the vacation should depend upon the type of position, and the circumstances under which the missionary labors. Periodically the missionary should be granted a furlough which will give him an opportunity to visit his home, to do some church visitation and to study. In the budget of the board there should be a study fund to grant scholarship aid to workers who need advance study or special courses to aid them in their work. Conferences for missionaries should be promoted and financial assistance offered those who cannot afford to attend. These conferences should include workers in the same area or in other areas. The conference should give the missionaries opportunity to discuss their problems, exchange ideas with their co-workers and so bring to

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the missionaries fresh ideas, inspiration and a spiritual message.

Since most people on small salaries are unable to save toward old age, the church should set up a pension system whereby both the board and the missionary contribute toward an annuity and life insurance. To protect the missionary from the tragedy of breaking physically or mentally as old age approaches, a definite retirement age for all missionaries should be established. This automatic retirement age should be after the age when the pension annuity payment is due.

Personnel procedure tends to become paternalistic and the extreme individualist argues that a larger salary and no perquisites would cost the board about the same and would be more virile. But the servant of the church faces a unique situation. His religion expects the missionary to live a life of neighborliness and sharing; his work places this life among the unfortunate, the poor, and under-privileged. The salary of the missionary is paid by sacrificial gifts of those of small means, so that large salaries are open to criticism. Lastly, the Christian Church should set an example of charity. The church is criticised if it has not taken steps to assume proper care for its sick and old servants, even though those servants have not wisely saved for such emergency when they were in their full strength and vigor.

Volunteer Workers

The Protestant churches have always made large use of volunteer service. Sunday schools are mainly staffed by lay executives and teachers. Boards of deacons and elders, vestries, sessions, care of the finances of the churches, work in church societies of women and youth, class leaders, lay readers, local preachers and lay evangelists have offered extraordinary opportunities for the membership of the churches to share in the joys of Christian work. Lay service, wholly unpaid, has been a vast contribution to the leisure time of several millions of people.

The volunteer will undoubtedly have a larger place in church social work both in the parish and in institutions, and in forms of community service such as Big Brother and Big Sister, assistance to probation officers, and religious and social service in public institutions such as hospitals, jails, and other correctional agencies.

There is nothing new in the recommendation, for the church's ministries of kindness have long had the devotion of Christian men and women. But with the development of the social agencies and of professional workers both in the agencies of the community and of the church, more attention must be given to the training of the church volunteer. If this is put on a comparable basis with the training of teachers, and if heads of institutions study the possibility of volunteer service and the training of vol-

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unteers for their work, we may confidently anticipate a large reenforcement of church social work.

This enlarged use of the volunteer and his training comes at a time when all social agencies, including the churches, are handicapped by lack of money, and when a new leisure time has come suddenly not only to the unemployed but to the people at large. It is a situation to be grasped immediately and to be made the most of.

SECTION IX

ORGANIZATIONAL RELATIONSHIPS

It will be apparent to anyone who has followed this report to this point that the organizational aspects of Home Missions are exceedingly complex. In every effort to improve its programs and practices the question of the relationship between agencies assumes major importance. It is a many-sided question with denominational, interdenominational and non-denominational phases. Here again Home Missions reflects tendencies characteristic of the life of the church and, outside of the church, of the life of the nation. Social progress at every point confronts the problem of how best to correlate the separate activities of the various interested agencies and how best to relate local, regional, and national concerns. This section offers no final solution to this problem in Home Missions, but attempts to analyze the trends and to suggest a possible course of action.

Four factors are of initial importance. The first is that the Protestant denominations differ very greatly in their policy and in their theory of organization. At the one extreme we have highly centralized bodies,—at the other highly decentralized bodies. Between these extremes there are many differences as to the distribution of authority between local congregations, district and state or other regional units and the national bodies. Probably no denomination is, in operation, completely consistent with its own theory. So in most denominations various organizational units actually exercise powers and authorities which they do not in theory possess, and equally refrain from exercising those they do possess. In this, the denominations are in practice more alike than their formal constitutions make them appear to be. In most of them authoritative action on any question of administration or policy is exceedingly difficult.

Second, no Protestant denomination even approximates an equal strength relative to population in all parts of the country. Only three of the denominations represented in these Councils have at least one church in each state. Most denominations have the bulk of their churches and members concentrated in a comparatively small number of states. In most states the majority of the churches belong to a handful of denominations. In all but six states fewer than six denominations have a majority of the churches.* This tendency to geographical concentration

* "The United States Looks at its Churches," C. L. Fry, Chapter IV.

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which, of course, is of first rate importance in interdenominational relations, has also an important bearing upon the question of distribution of responsibility within the denomination.

Third, in the historic development of Home Missions the initiative for most denominations was not originally taken by their central bodies, but by individual churches, or by local or regional organizations. The central bodies entered the picture to supplement and coordinate these localized interests. They have never in fact been completely coordinated in any denomination, but more so in some than in others. This is not an unmixed evil as we shall show, but it creates complications. Many denominations have further complicated the situation at various times by an insistence, usually for financial reasons, upon the self-support of states or other units in their mission work. In like manner such local units have frequently, for their own protection, insisted upon administrative and financial autonomy—this quite apart from considerations of ecclesiastical polity. This has made more difficult any process of coordinating nationally and of consistently following through any uniform policies. The proportion of the total denominational missionary program which is carried by the central agency varies widely. Incidentally, this also makes difficult any real equalizing of resources on the basis of relative needs.

Fourth, Home Missions, as has already been pointed out, in many aspects of its program operates within fields of interest which it shares with secular agencies and with the agencies of private philanthropy. These exhibit fully as many divergencies in methods of organization and operation, in range of responsibility and in sources of control, as do the church agencies.

There is no need here to attempt to trace out in detail the devious trail of history. The facts just noted have a present as well as an historic importance. It will be convenient to consider this subject, first, in its intra-denominational aspects, second, interdenominationally, and third, in relation to agencies outside of the church.

RELATIONS WITHIN THE DENOMINATION

Relation of National to Regional or Local Organizations

In a wide variety of fields there are observable today separate tendencies almost equally strong toward centralization and decentralization. For example, in political and social fields there is a strong trend toward national centralization in planning, in supplementary support and in direction. Perhaps this tendency has in some respects gone too far. At the same time there is an undiminished insistence upon local rights and local self-government.

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There are distinct values in each of these tendencies. In every field of interest we need to emphasize both local responsibility and the national viewpoint. There is much current confusion as to their relative importance, but the whole political history of the United States revolves about the inter-play of local and national emphases.

The same tendencies emerge in relation to missionary work. The Committee is aware of divergent and somewhat contradictory experiences and frankly confesses its inability to devise a completely satisfactory formula to guide our policy. The experience of most mission boards in recent years parallels the national experience. That is, it has been a see-saw between centralization and decentralization, with at times a swinging to each extreme.

A strong case can be made out for the value of national programs carried out under the direction of strong, national agencies. Such programs can be based upon an understanding of regional and other differences and can be calculated to overcome sectional inequalities. A national viewpoint and a national approach provide a check against the inevitable tendency locally to over-estimate local requirements, and to become selfishly absorbed in pressing local tasks. There is, however, as experience has repeatedly demonstrated, a distinct danger that such a national approach will tend to dull the local sense of responsibility. It is easy for a local group to feel that, having placed their case in the hands of a national organization, they can relax their own effort and leave to the national organization the responsibility for carrying through the necessary program. That this happens sometimes in individual aided fields as well as in larger areas we do not doubt. We do not know how much of the recent decline in giving in some denominations may reflect this tendency.

It is our observation that the denominations which have gone farthest in the process of centralization are most keenly aware of the dangers of resulting local indifference and that those in which the program is most completely decentralized are keenly aware of the disadvantages which result from a lack of coordination and national planning. We do not know what system of organization and method of approach are best. There are, however, certain broad controlling principles which, it seems to the Committee, may well be laid down.

1. There should be within each denomination some machinery for national planning which will take into account all resources and all needs and which will face the whole task as a common national concern. This will be a corrective against the tendency to local selfishness.

2. There should be at least a considerable degree of decentralization of administration, but under commonly accepted standards. Such administration must face the local group with the en-

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tire local task. It must guard against the danger that local groups will try to unload their difficult or unpopular tasks onto the national agencies. Specialized phases of a national task may well be administered directly on a national basis. But in most denominations the local units are only too ready to retain control of those phases of the mission program in which they are particularly interested and to pass over to their boards those phases which, however important, attract them the least.

3. There needs to be between the national organization and the local administration a process of regional planning which will be an intermediate unifying process involving all aspects of the missionary program. There is no phase of the missionary task which is confined within the bounds of a single ecclesiastical unit. There are on the other hand broad regional similarities which make for a community of interest and call for common policies and programs.

4. There should be recognition of the technical requirements of highly specialized forms of work (as in schools and hospitals), which introduce a complication with reference to local administration. Such specialized forms of work involve the important role of the expert. Actually, under existing systems, experts in order to function successfully must, in general, have administrative responsibility. That seems as true to the experience of the church as it is to the experience of the state. Therefore, the national responsibility must include the planning and expert direction of such specialized forms of work.

National Organizations Functionally Distinguished

The history of Home Missions in most denominations shows an early trend from more inclusive to less inclusive organizations. At the beginning there was usually established a single more or less inclusive board. As the work developed and the program became more diversified there was a strong tendency to split off parts of the task and commit them to new agencies. It was considered easier to promote a new or a special phase of work under a separate agency. Also there were some aspects of the missionary program which appealed especially to certain groups or localities which desired their own agencies. It has been pointed out that more recently there has appeared a strong tendency toward a reintegration of agencies, bringing together in a single body programs formerly carried by a diversity of organizations. It may be said here that the actual process which was followed undoubtedly operated to facilitate the development of many important aspects of Home Mission work. However, neither the earlier process of disintegration nor the later process of integration has equally characterized all denominations or been consistently followed in any denomination. We should note in pass-

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ing two changes which have taken place in the conception of the church as to where certain aspects of the work belong. Thus, for example, certain denominations for many years regarded work for Indians, for Orientals in the United States, for European Immigrants and for Jews as a part of the task of Foreign Missions. Some denominations regard the West Indies as within the province of a foreign board, some of a home board. Some few classify Mexico as Home Missions. A reasonable consensus of opinion has now been arrived at as to the territory to be considered the field of Home Missions. There is not so clear a consensus of opinion as to the *functional* limits of the field. This is particularly true with reference to programs of education.

It should be noted also that certain denominations divide the responsibility for the Home Mission program nationally between a number of separate agencies. This raises an important question as to how we may best achieve a satisfactory integration of program. This question is most frequently raised with regard to the relation of women's missionary agencies to the so-called general boards. In the main, these separate women's agencies, where they were organized, have carried the responsibility for specialized institutional programs in the strictly missionary areas. They have been not exclusively, but largely, school and hospital boards. Women's groups in the local churches have assumed the financial support of such work and women's boards have administered it. A similar question is presented by the relation of church building agencies to the general boards. In most denominations building interests have been committed to separate boards. Similarly there is an important question as to the relationship of the general missionary boards to boards concerned primarily with educational problems, as the support of colleges and seminaries, or the development of programs of religious education. Such interests have quite generally been carried through separate agencies. Other divisions of the program have been made in particular instances, but those above noted are the most common and the most important.

This Committee has no desire to dogmatize on this subject. It recognizes that there are certain real advantages in small specialized agencies just as there are certain real advantages in the larger and more inclusive bodies. In the view of the Committee the same principle of national planning which we have already enunciated applies here. Such national planning should include all the elements of the program, irrespective of how any given denomination may have divided the task between separate agencies. Our experience clearly demonstrates the unfortunate results which may follow when a total program on the mission field is divided between separate and unrelated agencies operating without common standards and under no common review.

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For the sake of the mission field and of the whole enterprise of Home Missions no denomination should permit such a lack of coordination to continue. The existence of this problem has been widely recognized. Various denominations have in varying degrees moved toward the unification of their national agencies, but much confusion and over-lapping still exist. In the view of this Committee the weight of the evidence lies strongly in the direction of the complete integration of agencies although we are not disposed to insist upon any particular method of integration. But we consider that the practical results of separatism are bad.

A somewhat similar problem arises when an inclusive agency is so highly and rigidly departmentalized as to result in a lack of coordination between the separate aspects of program. Here again, we are not disposed to be dogmatic as to the methods of board organization, but we do desire to insist upon the importance of a thorough integration of program both within the board and on the field.

RELATION OF DENOMINATIONAL TO INTER-DENOMINATIONAL AGENCIES

On The National Level

These interdenominational agencies which have steadily grown in influence were created by the denominations for purposes of fellowship and conference, and to provide a way to develop specific fields of joint responsibility. The five which are most significant for our purposes are: the two Home Missions Councils, the Federal Council of Churches, the Missionary Education Movement of the United States and Canada, and the International Council of Religious Education. A sixth body which has a relation to one aspect of Home Missions is the Committee on Cooperation in Latin America.

The very existence of these organizations has a symbolic significance. They are a testimony to the growing unity of Protestantism, imperfectly, haltingly expressing itself, but increasingly purposeful and articulate. Such associations should be maintained even apart from the concrete values in their programs of work. As a matter of fact each of them has a history of definite service of great value. We confidently expect their value to increase as they increasingly win the confidence and receive the support of denominational agencies.

This Committee does not expect or desire that interdenominational agencies shall displace denominational agencies for the conduct of the Home Missions program. We see no advantage in a super-board to administer the work of Home Missions as a whole; nor does such a proposal seem possible of realization in our generation. As long as we have a denominational system of church life we will have a denominational expression of the

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missionary program. On the other hand, the Committee does believe that the denominational boards have certain common interests which, as rapidly as possible, they should assign to some one of these interdenominational agencies. In particular the Committee is interested in the development of the Home Missions Councils as the effective agencies of cooperation in most aspects of the Home Missions program. The fields of common interest which, it seems to us, might with advantage be committed to the Home Missions Councils are the following:

1. *Service.* By this we mean the provision of experts in fields of technical church methods, research and survey, to serve not alone the mission field, but the Church at large. This service would be non-administrative and would carry no supervisory responsibility. It would be essentially a technical planning and promotional service. Representative interests of this sort are—
city church
rural church
church building finance
architectural service
evangelistic methods
social and industrial relations

These and other fields of interest which might be named are essentially non-denominational in their requirements. Most denominations are not able to provide themselves with expert leadership along these various lines. It seems to the Committee that it would be entirely feasible and in the long run economical to attach to the Home Missions Council a staff of specialists who would be at the service of all of its constituent denominations. The values of such a program seem to us obvious.

2. *Field Supervision.* Where a given field of missionary activity is too small to permit each denomination separately to provide the needed supervision of work without prohibitive expense such supervision could be advantageously furnished jointly, for all of the general aspects of the religious program and for the formulation of general missionary policies. Such a supervisory service would not be administrative in any strict sense. Administrative responsibility, we recognize, must be retained in the hands of the denominational agency. Neither would such supervisory service necessarily deal with the highly specialized and technical problems of institutional work. Its primary concern would be the development of the religious program. Representative fields which, it seems to the Committee, would lend themselves to such treatment are—

Puerto Rico
Alaska
Indian Missions
Oriental Missions
Missions for Spanish-Americans

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3. *Conduct of Special Missionary Projects.* We have already noted that certain special forms of missionary service are now conducted interdenominationally. These are tasks which are of common concern to all denominations. Sometimes they are highly specialized in character. At other times they are temporary and emergent in nature. In all cases they are essentially undenominational in objective. It seems to us that our limited experience in this type of joint enterprise fully justifies the hope that this practice will be extended in other fields of like character.

A number of such joint enterprises are conducted under the direction of Committees directly associated with the Home Missions Councils. This seems to us the proper and desirable procedure. We think it would be unfortunate to multiply outside, unattached agencies created to deal with isolated tasks. Where that is now the case we think that there would be an advantage if such projects were brought under the general supervision of the Home Missions Councils. Three such projects might be mentioned. First is the Board of Christian Work in Santo Domingo. This is a separately incorporated agency maintained by three denominations. In the view of this Committee this Board should be definitely affiliated with the Home Missions Councils. The second instance is a project such as the Union Seminary of Puerto Rico. This is an interdenominational project supported by a number of denominations, but it does not appear in our view to be a thoroughly unified piece of work. Each denomination contributes to the enterprise the services of one representative who serves as a member of the faculty of the institution. Each denomination also has made some contribution toward equipment. In such an instance we think that each denomination should make whatever contribution it is prepared to make toward a total budget of a thoroughly integrated project to be under one authoritative direction. A third illustration we would mention is the John C. Campbell Folk School at Brasstown, N. C. This is not strictly an interdenominational project but it is supported by various denominational boards. We feel that projects of this type would be benefited by an affiliation with the Home Missions Councils.

The Committee is not prepared to make specific recommendations as to the extension of interdenominational work at this time. We do consider that in most of the purely missionary areas there would be distinct advantage and little, if any, disadvantage in a unified program of work. We urge that the interested denominations study carefully the advisability of unifying their interests in such fields as Indian Work, Work among Spanish-Americans, and among Orientals.

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On a State, Regional or other Local Level

Section IV of this report includes a statement as to the development of interdenominational agencies in cities, states and regions. We have elsewhere referred to various features of strength and of weakness which they present. It has been pointed out that the denominations have not given a sufficiently ungrudging and whole-hearted support to such agencies. This Committee, as we have elsewhere stated, is convinced as to the importance of developing strong interdenominational organizations functioning in every state and in every city. We feel this to be the most effective way actually to unify the life of the churches and to coordinate their practical programs of work. We would urge, therefore, that the denominations, both through their ecclesiastical and their missionary agencies, give a larger support to this movement. The most important functions which a state or city council can discharge would seem to be of the following sorts:

- To act as a planning commission for the local area.
- To develop the principles and practices of comity.
- To promote the common interests of the churches through conferences, missionary education projects and in other ways.
- To organize and develop such joint projects as—
 - Vacation Bible Schools
 - Programs of week-day religious instruction
 - Surveys and household visitations
 - Evangelistic efforts
 - Observance of special seasons and days
 - Religious service in public institutions as hospitals, prisons, etc.
- The closer cultivation of united churches of various sorts, as federated churches and community churches.
- To cooperate with other faiths and with secular agencies in the field of community welfare, social service and reform.

RELATION OF INTERDENOMINATIONAL AGENCIES TO EACH OTHER

From time to time one hears mention of the need of some new cooperative organization, the function of which shall be to secure a closer and more effective cooperation among the existing cooperative agencies. This is merely a way of saying that in the development of interdenominational and other cooperative organizations there has not always been a complete subordination of special interests to a comprehensive concern for the best interests of the whole church enterprise. It is only fair to say that the

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question is not so much one of actual competition between such agencies as of a lack of positive coordination. In cooperative undertakings we are as likely to encounter organizational rigidity and separatist tendencies as anywhere else. This seems to have been more true formerly than it is today and real progress has undoubtedly been made in coordinating the interests of those cooperative agencies which are most closely related to the field of Home Missions.

On the National Level

1. *The Home Missions Council and the Council of Women for Home Missions.* These two councils were both organized in 1908. They have always operated in close fellowship and harmony. Periodically, the question of organic union between them has been raised. That they were established as distinct agencies and have continued to this time as such quite naturally resulted from the fact that in most denominations separate women's missionary organizations have carried responsibility for distinct aspects of the Home Missions program. An increasingly close relationship as already noted between the women's missionary organizations and the more general organizations has been reflected in the relations between these two National Councils which, while retaining their separate identities, have various joint committees, carry on certain aspects of their programs together, and annually meet in joint sessions.

Practically speaking, the existing arrangement works smoothly and satisfactorily. There is no overlapping and no rivalry, but on the contrary a complete harmony between the two bodies. Certain practical difficulties of organization and of operating methods are avoided which would have to be faced if an amalgamation of the Councils were attempted. Ideally, however, it seems to this Committee an anomaly to have these distinct organizations and a violation of those general principles of integration which as Home Missions Councils we are continually urging upon the churches and the boards. The Committee would therefore raise the question as to whether the unification of the two Councils ought not to be again reconsidered.

2. *The Home Missions Councils and the Federal Council of Churches.* The Federal Council of Churches of Christ in America sustains a different sort of relationship to the church than do the Home Mission Councils. The latter have been created and are maintained by the boards and have no direct relation whatever to the ecclesiastical bodies as such. The Federal Council, however, is directly responsible to the ecclesiastical judicatories of its constituent bodies. Under the recently effected reorganization of the Federal Council, the Home Missions Councils are its recognized affiliates. The working relation is very much closer

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than it appears to be on paper, a fact which this Committee highly appreciates. Here again we would say that the existing arrangement works smoothly and satisfactorily. Recognizing the differences between these Councils in their type of organization, in their denominational membership, and in the character of their respective relations to their constituent bodies, the Committee regards the existing arrangement as the most advantageous one for the present. If, however, the functions of the Home Missions Councils were to be materially changed in the direction of a larger degree of administrative responsibility, the question of their relationship to the Federal Council might be placed in a different light.

3. *The Home Missions Councils and the Council of Religious Education.* The Committee is gratified with the increasingly close relationship existing between the Home Missions Councils, the Federal Council, and the International Council of Religious Education. We believe that this relationship should be even closer than it is, as we are convinced that the field of religious education is vitally connected with the field of Home Missions. The Committee has no present judgment as to the possibility or advantage of any move toward organizational unity. We would, however, express the hope that these organizations will increasingly study the integration of their programs and, in particular, that hereafter any movement made by any of these organizations in the direction of state organization will be a joint effort.

4. In general, the Committee looks forward with hope and expectation to a closer integration of all interdenominational agencies which are national in scope and outlook in order that we may practice what we preach, and in order that we may achieve a unified program and a unified approach to the field and so give a convincing demonstration of those principles of cooperation which each of these organizations was created to further. We are gratified to know of recent conferences looking to such a consummation.

On the State and Local Level

The same considerations that lead us to argue for a national integration of a wider range of interests than have traditionally been comprehended within the term of Home Missions, lead us also to urge that within a state or other local area there should be a similar integration covering the same range of interests. Some important beginnings along this line have already been made to which we have referred elsewhere in this report. It is a well known fact that in some cases the relationship existing between State Councils of Churches or Home Missions Councils and State Councils of Religious Education has not been wholly satisfactory. In our judgment the situation will be best met through a single state organization covering these various fields.

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Relationship of National to State or Local Organizations

In this field there are to be seen in operation the same tendencies both toward centralization and decentralization which we have already discussed in their bearing upon denominational organizations. We believe that the thesis already developed as to the relation between national and local denominational bodies applies with equal force here.

We have no ambition to limit or subordinate autonomous local agencies. They have been created by and are controlled by local church bodies. This, we feel, is a sound principle. In practice, this accounts both for some of their obvious weaknesses and for some of their equally obvious elements of strength. Doubtless it would be futile at the present time to attempt to place all state and other local cooperative bodies in an identical relationship to their corresponding national bodies. The Home Missions Council, the Federal Council, and the International Council of Religious Education, each has a measure of responsibility in the organization of such state or local bodies and in cooperating with them. It is our conviction, however, that a useful purpose will be served if the Home Missions Council, after due clearance with the other two Councils, can have a definite, recognized co-operative and consultative relation to all such local bodies operating within the broader field of Home Missions interest.

RELATION OF MISSIONARY TO NON-CHURCH AGENCIES

During recent years, as elsewhere noted in this report, there has been a striking development of agencies outside of the church interested in a constantly broadening field of social welfare. These include many types of organizations, as governmental agencies, federal, state, county, and city; character building organizations operating on a national basis, as the Young Men's Christian Association, Young Women's Christian Association, 4-H Clubs, Scouts, and many others; fraternal and social organizations having in their programs definite social service objectives; a multitude of locally organized clubs, societies, settlements, etc. with their programs adapted to local needs. In addition, public schools have taken on a wide range of activities of social significance.

The following are convenient references which describe much of this development in detail:

"Recent Social Trends"; Chapter XXIII on Privately Supported Social Work; Chapter XXIV on Public Welfare Activities; Chapter XXV on Governmental Functions.

"Rural Adult Education," by Landis and Willard.

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Data assembled by Seminar groups of Yale Divinity School and Hartford Theological Seminary under the Interseminary Commission for Training for the Rural Ministry, on "The Church and Country Youth", available in mimeograph form.

"How Shall Country Youth Be Served" by H. Paul Douglass.

With the interior problems of such organizations or their general relations to each other, and the value of their services, we are not here concerned. From the nature of their development it would be expected that their services are not equally available to all parts of the country. We desire only to point out that it is essential for missionary agencies, in appraising the needs of any area and the requirements of an adequate service program for Home Missions, definitely to take into account the work of these many types of agencies so far as they may be present and active. As a matter of fact, in the rural sections particularly, the working force of the church furnishes much of the local leadership for these other activities. The church needs to avoid a duplication of effort but at the same time needs to make the attempt to correlate the work of such organizations with its own program. This is being done very successfully in some sections, much less successfully, or not at all, in others.

The Home Missions Council has on its staff a Field Secretary whose particular duty it is to develop the cooperation of church agencies with organizations of the type to which we have referred. He works under a Joint Committee representing the Home Missions Council, the Federal Council, and the International Council of Religious Education. His work and the helpful contacts which he has developed clearly indicate that the time has now come when we must seek to extend our organized church influence to the stimulating of those spiritual and moral interests so plainly manifest in many non-ecclesiastical groups. At times it might seem as if the church had failed to recognize some of its most important children. We have been criticizing the results of our own family life when the major activities of some of the most outstanding secular leaders of the day can be traced to the past inspiration of the Christian church. If, as is the case, there are districts where such non-ecclesiastical leaders as school superintendents, agricultural officials, and directors of welfare societies, are the mediums for the furthering of spiritual and moral development, should we not rejoice that the Christian spirit is thus permeating the spaces where our direct contacts seem weak? A close study of many rural situations, made in the light of the objectives of many social organizations, calls our attention to the great soul-stimulating prophecy, "The stone which was cut out of the mountain without hands shall grow until it fills the whole earth." One cannot sit for an hour in a present day confer-

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ence of social workers without having this fact borne home to him. Such youth organizations as the Scouts and the 4-H Clubs are calling attention to the great Christian verities. In one instance, 250 young folks between the ages of 15 and 20 spent time on three successive days considering most seriously the integrating of religious values into their farm problems. In another state such a meeting led to the calling together of the executives of twenty different organizations which had character building aims, in order that they might learn their complementary values. As we study these trends and seek to adapt ourselves to them we are discovering a most sympathetic attitude on the part of the leaders involved. They are welcoming the inspiration of the church. Not long ago in a middle western state at a considerable gathering of secretaries of a variety of organizations, including schools, farm clubs, welfare societies, the following resolution was passed:

"That we learn the possibilities of cooperative endeavor and that in all our work we seek as close an association as possible with the churches of our rural communities."

RELATION TO NON-COOPERATING GROUPS

The denominations included in the membership of the Home Missions Council represent slightly less than three-fourths of the total Protestant strength of America. All of the numerically larger denominations with two or three exceptions are included. The fellowship of the Councils is one to which all Protestant denominations are welcome but which none are under any compulsion to enter. Toward those groups which do not fully cooperate with the Councils we do not wish to take any attitude of smugness or of spiritual superiority. We recognize that the bodies which are outside of our fellowship are of several distinct types. Many of these denominations are quite as responsible, as well organized, and as intellectually respectable, as are those which are included in the memberships of the Councils. For doctrinal or other reasons they officially exclude themselves, but in many instances we have happy relationships of fellowship and cooperation with individual organizations or leaders among them. Our general attitude toward such bodies should be one of expectant willingness to enter into the fullest possible fellowship while avoiding any competitive aggression toward them. In this matter those of us who are ready for a fuller measure of cooperation are the keepers of our own consciences and not of theirs.

There are also, it must be recognized, many denominational bodies, usually numerically small, which are of a less responsible sort. They represent variant views of culture and of religious experience and expression. Many of them belong to what is often referred to as the 'perfectionist' movement in religion.

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They are more highly emotional and are likely to be rather less stable than some other bodies. But they by no means represent all one uniform level and they are by no means static in their development. We must recognize that in many cases churches of this sort flourish because churches of what we like to think of as the more responsible denominations have measurably failed in their ministry. There are often very real religious values in the contribution made by these more emotional sects. In our judgment the approach toward such bodies must be a local approach. Wherever possible we should include them in local co-operative programs sympathetically conceived. This, of course, does not require us to condone their excesses or to facilitate (as, in fact, we often do) their expansion.

A study of these "variant religious groups" has recently been made by a Committee of the Northern Baptist Convention of which Dr. Charles H. Sears was the chairman. This report notes the very rapid growth of these bodies as a whole. The factors in this growth the report conceives to be of three sorts. *First* is the psychological factor. A religious experience of this type combines with its highly emotional appeal a flight from reality and an element of compensation for drab and otherwise uninteresting lives. *Second* is the economic factor. To a very considerable extent these bodies make their appeal to people whose economic struggle is the hardest. It has long been recognized that usually they are "thin-soil churches." *Third* is the social factor. Modern conditions exclude many people from the opportunity for social fellowship which their natures crave. The report as a whole is too long to quote. It is worth while, however, to include here its Tentative Conclusions:

1. In the older, more established churches a distinct swing to the "right"—toward respectability, formulism, and institutionalism—is observable. It has been more agreeable to deal with the refinements of life than with its elemental needs. Has not the moral advance of recent years been over-emphasized? Witness social trends since the end of the World War. So, too, it has been easy to forget that members of the Christian Church in modern Corinth need the plain speech that Paul found that the church in ancient Corinth needed.

Moreover, it has been easy to overlook, behind the front of modern dress and conventional manners, the crying need of sympathy and fellowship. It is our opinion that people are far more human in a strictly elemental sense than we have been disposed to think, and that the church should address itself to these elemental human problems. City people are hungry for fellowship and sympathy for which they too often look in vain to the older churches. While we may seriously doubt that these newer religious bodies give a better moral leadership than the more established churches, it is evident that many of them provide a closer fellowship, warmer and more sympathetic, than the older churches.

2. Quite uniformly these new and unrelated bodies emphasize individual need and personal religious experience while the older churches have tended to substitute social problems for personal need.

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The one has emphasized personal testimony, individual confession, and often the ecstatic in worship; the other has been disposed to depersonalize religious experience and to substitute a conventionalized worship. The older churches too often are like engines without fire to generate steam to drive the pistons, while the newer churches are forever stoking the engine with little thought to cargo or destination.

3. These newer bodies and movements generally have attempted to provide a way of escape from drab existence, from depressing surroundings, or from oneself. Each has offered some way of escape: some through the auto-intoxication of extreme emotionalism; some finding compensation in "other worldliness"; some in confession with mixed psychological factors frequently involving the public confession of sins that under other circumstances would not be mentioned in public; some parading egotism under the cover of humility; some seeking minute guidance as a child led by the hand rather than through the enlightenment of a man seeking to know the teachings of Jesus. Such are the ways of escape provided by these newer bodies and movements.

We point out that Christianity is not lacking in legitimate escape from distressing reality. Witness the eighth chapter of Romans with its escape from the merely temporal through an apprehension of the eternal. Witness the reality back of the great devotional psalms. Somehow weary souls must find a refuge. They may find it. What a range in Christian literature from the philosophy of St. Paul and the mysticism of St. Francis of Assisi to the philosophy of Schleiermacher and the religious meditations of Pupin and Milliken. Does not the experience of multitudes of Christians of all ages witness to the fact that no one need leave the body of established churches to find a legitimate retreat for weary souls?

4. A study of these newer religious groups is a study in varieties of religious experience. The term employed by sociologists in referring to them—"variant groups"—is a reflection upon the demand for conformity on the part of our churches, certainly upon the failure of the older Protestant bodies to admit variety within a comprehensive communion? In this regard, may we not learn from the wide diversity of Roman Catholic orders, each with its distinctive emphasis, all within the bounds of an inclusive communion. With the writer of the Ephesians we plead for diversity of operation within the same spirit.

5. Sense of mission—evangelistic. A sense of mission is a distinct mark of these bodies—a sense of a call from God. Their zeal is an expression of their confidence. While there are marked exceptions among these newer bodies, the typical group has both a sense of mission and a transcendent message—a mission and an evangelistic message. They are distinctly evangelistic. A study of churches since the Reformation—the swing to the "right", the tendency to respectability, to prosperity, to formalism, to institutionalism—reveals the neglect of evangelism. The church has ever needed "variant groups" to bring it to its own sense of mission and to stimulate evangelistic fervor. Why should our churches give such provocation to the organization of new groups when we so much need this sense of divine mission with its stirring evangelistic fervor?

In addition to these denominational bodies which for one reason or another are outside the fellowship of these Councils, there are other bodies which, though not denominational, are definitely religious. There are, for example, such national organizations as the Salvation Army and the Volunteers of America, the repre-

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sentatives of which are found in many mission fields. There are also many local independent agencies such as Rescue Missions, Good-Will Industries, and various other independent mission enterprises. All of these institutions and organizations should, as far as possible, be brought into our general planning and under common standards of work. In our judgment the best cooperative approach to them will be a local approach.

STANDARDS OF MISSION BOARD ORGANIZATION

No appraisal of Home Missions can leave out of consideration the place and function of Mission Boards. Home Missions has been from the beginning tied up to mission boards. They have been the inspiring, supporting, and guiding agencies back of the enterprise. They have rendered great services, and have made great contributions to the cause of Christ in America. From the very beginning they have been under the direction of outstanding missionary statesmen—leading men and women of the denominations have served in their membership, and upon their staffs. No one can read the history of Home Missions without an increasing appreciation for the unselfish, capable service rendered by those who have borne the heat and burden of the days through which the cause has come. This report records grateful appreciation of Mission Boards, and registers its conviction that they are essential to the present and future success of the Home Missionary enterprise.

This Committee has reached no conclusions as to what might best be recommended as a standard form of board organization. There is among the boards at almost every point a wide variation of practice, in part made necessary by different forms of ecclesiastical polity, and in part the result of tradition and experience. These differences extend to almost every aspect of organization and operation. In their membership boards range from small compact groups to very large groups. Some are concentrated geographically; others are widely distributed according to a more or less fixed pattern. Some include considerable numbers of persons who are ex-officio members because of their ecclesiastical connections. In others this feature is absent. Some are completely under the control of their ecclesiastical courts; others are to a greater or less degree independent of them. Some are made up wholly of men or of women. A few are composed of both men and women usually in a fixed numerical relationship to each other. Many other differences could be cited.

As to the size and distribution of board membership the really important considerations are that a board be truly national in its viewpoint and free from sectionalism and that it be efficient. With these considerations safe-guarded the smaller and the

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more compact a board can be the better. The form of organization of a board will necessarily vary according to the demands of its program. Consideration of this point should be related to our previous discussions of the elements in the program and also of the relationship of the national body to its local units. From the point of view of this Committee the best type of organization of a denominational program is one which provides for:

1. A national agency, national in outlook, in planning, in promotion, in review and oversight.
2. The decentralization under common review and common standards of direct administrative and supervisory responsibility as rapidly as competent local units can be developed to assume it.
3. Provision, nationally, of technical services for various aspects of work.
4. The direct administration nationally of more highly specialized aspects of work requiring highly developed standards and specialized techniques, an administration, however, closely coordinated with the management of all other types of work in the same areas.

It is important to emphasize, however, that all phases of work are of national concern and all are of local concern. In a very real sense the Home Mission task is one task, not many different ones. This should be a fundamental consideration in all planning and organization.

SECTION X

COMITY AND COOPERATION

Practically every section of this report has furnished instances either of the need or of the practice of comity and cooperation. To a considerable extent this is an inherited problem. It was pointed out that Home Missions had its great territorial expansion under pioneer conditions and under the drive of a pioneer psychology. Differences between the denominations in doctrine and in polity were accorded primary importance. There was very little manifestation either within or without the church of social or community responsibility in the modern sense. The essence of our modern problem of comity is that we see with increasing clearness the necessity of adjusting our programs of church work to the changed conditions of the present day, and that as denominations we have a new sense of responsibility toward the community and toward each other.

The problem of comity and cooperation is two-fold. On the one hand we are concerned with a spirit and an attitude. The Standard dictionary defines comity as "kindly consideration of each other—friendliness—good-will—courtesy." On the other hand we are concerned with a method and a procedure to govern our relationships, the one to the other. In ordinary usage the word "comity" may stand for the spirit and the word "cooperation" for the practice. The one involves a challenge to our spiritual consistency; the other a challenge to our practical sense of what is most useful and most adequate as a program of religious work.

In the practical development of interdenominational relations we recognize that there are several distinct stages. There is first, *preventive* comity, in the practice of which we seek through interdenominational agreements to prevent duplication of effort and competition in the beginning of church extension projects. This type of comity, which was noticeably absent from the church extension programs of the last century, is now the easiest type to practice and is working with a good degree of success, especially in the large cities. Second, there is *remedial* comity. This has to do with the elimination of competition from work already begun. It is the correction of mistakes already made. This is by far the most difficult kind of comity to practice. It is "the hot end of the poker" and it is here that progress has been slowest. Third, there is what we may call *constructive*

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comity. By this is meant a definite cooperative planning of home mission work, a scientific, systematic engineering of administration and field activities in accordance with definite interdenominational understandings. One of the earliest instances of this type of comity was the agreement under which the Protestant denominations entered the island of Puerto Rico. Since then there have been enough hopeful experiments along this line to warrant the belief that constructive comity will increasingly become the characteristic method of home missionary administration. Finally, there is the phase of comity that involves the initiation of *definite cooperative projects* in the process of which various denominations unite in the support of common enterprises. This Section lists a good many instances of such cooperation.

A RISING TIDE OF INTEREST

No one can doubt that there is throughout the Protestant Church a rising tide of interest in comity and cooperation. The Home Missions Congress said in its Findings—"We believe that truly commendable progress has been made, within the last decade particularly, in the development of the spirit and practice of interdenominational cooperation. This is said with no desire to conceal our failure or justify our short-comings. But it is the plain truth that awareness of the significance of this problem is a modern development, that much of the urgency of it is created by modern conditions, that we are trying to undo in a decade the mistakes of a century and that however uneven our success, we have made real progress and are developing the desire and the will to go forward to success."

In part this growing interest proceeds from practical considerations. The rapidly changing conditions of recent years have borne heavily upon many local churches as they have increasingly embarrassed home mission and church extension agencies. It is more and more recognized that the challenge and opportunity of this present day cannot be met with the old competitive methods. Higher standards of work compel a new strategy. There is a growing impatience with the futility and waste which all too frequently characterize our existing methods of church maintenance. But these practical reasons are not more weighty than the spiritual reasons. The church is becoming more concerned with the question of its spiritual unity and anxious to put into the background the minor issues which have divided us and to thrust into the foreground the major issues on which we can unite. Two kinds of forces, then, are steadily working to bring the churches together in comity and cooperation. One springs from the outward circumstances which confront the churches; the other rises from the inner experiences and clearing vision of the churches themselves.

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The churches of Christ have never faced more urgent and momentous human needs than today. Men who have learned to control the forces of nature have not yet learned to bridle their passions or restrain their selfishness. *Laissez-faire* individualism has led to disaster; and everywhere men are turning to planned economies devised and administered by governmental agencies as the hope for the future. A modern paganism has emerged which knows no reticence, abhors restraint, and acknowledges no standards save the fluctuations of fashion and the drives of natural desire. Sin abounds, but some folk call it "the new morality". God is here and there denied and the State exalted as the object of religious devotion. The intensity and extent of the world's need for the moral and spiritual resources that are in Christ, and the strength of the forces which are competing with Him for the minds and wills of men, call with an urgency that can not be evaded for closer and deeper union among the churches.

The inner experience of the churches is leading them to an increasingly clear and common vision of their Lord. Despite all differences of heritage, practice and polity the churches are holding before the world not a dozen or more portraits of Christ, but one. Their minds are converging upon common ground. Their thought is occupied, not with the incidental and outlying provinces of the Christian message, but with its great central truths—that God is what Jesus Christ revealed Him to be; that the things for which Jesus lived and died are the very axis of the universe, the central values from which all of life derives its meaning; that through Him power is available here and now to redeem individuals and to remake society. There is an increasingly clear common conviction that Christ is the answer to human need; that mankind can gain its full stature only as the mind of Christ becomes the mind of the world, and as the whole of our common life, even in its political relations and its economic and social framework, is ordered in the light of His principles and undergirded by the power of His Spirit.

Our differences are not in themselves wrong. The existence of distinct denominations is a corollary of religious freedom. Because the exhaustless being of God lies beyond our power fully to comprehend and describe, there is always room for honest differences of insight, appreciation and emphasis. Differences of doctrinal formulation arise when men reflect upon the meaning of the Christian gospel, seek to interpret their expanding Christian experience, and attempt in successive generations or from the points of view of different cultures to state the Christian convictions in current concepts and language. Differences in practice and polity are associated with changing circumstances and the varying heritage and responsibilities of different national, racial and social groups. Such differences are not to be condemned;

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they are inevitable if the spirit of Christ is to have free reign. The essential need is not uniformity but unity; not organic union of the churches, but their cooperation.

This country has witnessed two great forward movements of the churches in home missionary effort. The first, in the closing years of the eighteenth century and the opening decades of the nineteenth, was made possible by the establishment of the nation, the opening to settlement of the Mississippi Valley, and the adoption of the constitutional principle of religious freedom. Its motives were rooted in the Evangelical Awakening in the organized churches of the original thirteen Colonies, the Great Revival across the Alleghenies, and the spread of Methodism under Francis Asbury. The second great home missionary movement was in the years succeeding the Civil War. It was associated with the completion of transcontinental railroads and the opening of the Great West, and was marked by the increasing participation of laymen under the impetus of the Young Men's Christian Association and the Moody and Sankey revival meetings.

Both these great movements sought to minister to rapidly multiplying settlements in new territories upon the frontier. That each denomination should undertake on its own account to organize churches, send ministers, and grant aid to such new communities, was natural. The approach of the churches to these newly settled territories was obviously more or less opportunist, individualistic, even competitive. But the frontier is past. The task of home missions now is not that of expansion into hitherto untouched territory. It is rather the wiser cultivation of ground already staked off and partly planted and the projection of the spirit of Christ into new areas of human thought and experience.

"The equalization of educational opportunity for American children" was a slogan much used in the days before the depression endangered the very existence of schools. A similar phrase might be used to characterize the task of home missions. The aim of home missions is to equalize the spiritual opportunity of American people, so far as that can be done by the sharing of the resources of the churches, both of men and money. The old individualistic, competitive methods of denominational expansion which availed for the planting of new churches in frontier settlements are not adequate to the task of home missions in this new day. These methods can not avail to equalize the spiritual opportunities of the American people; they can not strengthen the churches to meet the forces of evil by which they are assailed. Our discordant, unharmonized voices give to our message an uncertain sound.

The individualism which has until recently been the policy of most of the denominations in the organization of new churches and the granting of home missionary aid has resulted in great

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waste of material and spiritual resources which could have been more wisely distributed; in the over-churching of some communities while others are left with too few churches or none at all; in low standards of training for the ministry and in general inefficiency of ministerial service; in low morale among ministers and churches unable to feel the challenge to what look like unnecessary tasks; in the perpetuation of a mendicant attitude on the part of many churches which continue for long periods to remain dependent upon home missionary aid because they have not a proper field or sufficient resources. Like individualistic competition in industry and business, under the conditions of modern life, denominational competition upon the home mission field is in the end self-defeating. When there are too many churches in a community, most of these churches will be too small to maintain an adequate program and to command the services of a competent, properly educated minister. Inadequate programs and uneducated ministers do not appeal to the young people as they grow up; and the ability of these churches to maintain themselves, to say nothing of serving the community, contracts as their leaders pass and are not replaced by others from the oncoming generation. The continued existence of these anaemic churches is a drain upon the resources of the community which weakens its ability to maintain a church that could adequately minister to its needs. The new day calls for churches strong enough to meet the full spiritual needs of a community. Such churches can not be maintained if each denomination insists that it must have its own little organization.

SOME LESSONS OF EXPERIENCE

It cannot be denied that progress in the development of comity and cooperation is much slower than the supporters of the co-operative movement would desire. The present stage is one in which the need for comity is recognized more generally than its virtues are practiced. One who has studied its manifestations in great detail writes: "Comity still shows signs of weakness and feebleness. Its authority is frequently questioned, ignored and even resisted."

There are many difficulties in the way. Some are imaginary and some are very real. But in the practical processes of comity adjustment, even the imaginary difficulties become very real and are frequently the most difficult to overcome. If a person is convinced he has an ailment, to him it is an ailment. In the process of making such progress as has already been made, something has been learned about the difficulties, both imaginary and real, and about the ways in which they may be overcome. Some of these lessons of experience may be briefly summarized here.

1. We have learned that in this matter we can go no farther

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and no faster than we can develop mutual trust, respect and good-will, or than we can develop common objectives and standards. The Congress said:

"It is our conviction that the important consideration now in the development of comity and the practice of cooperation is not organization, or technique, but it is a question of attitude and spirit. We believe that we have the technique to analyze the situations requiring cooperative action or comity adjustments and that we have or can develop the organizations and the technique necessary to handle them, as soon as *all* the factions involved sincerely desire to deal with such situations. We do not under-estimate the many real difficulties involved in the solution of these problems, but we feel sure that *no difficulties will prove serious enough; that no obstacles will be sufficiently insurmountable to keep us from cooperation and unity when we all really want cooperation and unity. Conversely, we feel that no difficulty is so trivial, no problem so easy of solution, but that it will suffice to keep apart those who do not wish to come together.*"*

In the nature of the case comity is not an authoritative, but a voluntary matter. However much it may come to depend upon formal agreements and technique, its primary dependence is upon a mutuality of interest and feeling and purpose. We could all well pray the prayer by John Drinkwater—**

"We know the paths wherein our feet should press,
Across our hearts are written thy decrees:
Yet now, O Lord, be merciful and bless
With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribb'd and edg'd with steel,
To strike the blow.

Knowledge we ask not,—knowledge Thou hast lent,
But, Lord, the will,—there lies our bitter need,
Give us to build above the deep intent
The deed, the deed."

2. A second lesson of experience is that it is very much easier to deal with the *theory* than with the *practice* of comity. It would take a sizeable volume to quote the many resolutions upon this subject adopted in recent years by denominational and interdenominational bodies. It has been comparatively easy to secure assent to the proposition that comity is desirable. It has been not much more difficult to secure acceptance of definite principles and procedures of cooperation. It has been exceedingly difficult to get the spirit of these deliverances and the letter of these agreements put into practice. If this sounds like an accusation of conscious hypocrisy, it is not so intended. The church has been sincere in its protestations of belief, but when

* Findings of North American Home Missions Congress, p. 109.

** "A Prayer", by John Drinkwater; from "The World's Great Religious Poetry," Macmillan Co., Used by permission and by arrangement with Houghton Mifflin Co.

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its principles have collided with the many practical difficulties, all too frequently they have given way. Samuel Butler said of the farmers of Battersby "that they would have been equally horrified to have heard the gospel of Jesus Christ doubted and to have seen it practiced." It is no new discovery that from theory to practice is a long road.

3. It has proven to be easier in the practice of comity to deal with exceptional situations than with normal situations. The former can be handled by church administrators much more authoritatively; the practical considerations of administration are likely to outweigh considerations of ecclesiastical prestige. Under more normal circumstances the principle of self-determination still runs strong in American religious life, and it is much more difficult to arrive at interdenominational agreements, or to carry them out once they are reached.

4. It is very much easier in the practice of comity to deal with new situations than with old ones. In older communities the existing churches are buttressed about with traditions of many sorts. It may well be that in a particular community the original distinctions between its churches have long since faded into obscurity. Nevertheless, any attempt to effect adjustments will be resisted by inherited prejudices and tenacious loyalties. In new communities where these local loyalties have as yet had no opportunity to develop, it is comparatively easy for denominations which have the desire to cooperate, to work out mutually satisfactory programs, which from the outset will avoid any infringement of the principles of comity.

5. There are certain elements inherent in the denominational system which make the practice of comity difficult. In this one cannot safely generalize, or lay the principal blame upon any one phase of the denominational system. The truth is that as denominations differ from each other so each single denomination presents many contrasts in attitude within its own organization. Sometimes the effort toward comity is defeated by the manifestations of denominationalism in the local community, sometimes by its regional organizations, sometimes by its national system. The focal point of difficulty may be anywhere in any given case.

The common charge, for example, that denominational officials and leaders are blocking comity is only partially true. The fact is that most of the progress that has been made in comity has been due to the initiative and cooperation of denominational officials. They are the ones who have developed its principles, set up its organizational machinery, and formulated its procedures. The charge of non-cooperation does not apply to a goodly and increasing number of denominational officials. Yet, one could wish that even with them there might be a greater abandon, a bolder spirit of adventure, a readier willingness to trust each

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other. While this report is glad to give credit to all to whom credit is due, it must in all honesty and charity record the conviction that there are some officials of denominations within the membership of the Home Missions Council who are not helping the cause of comity and cooperation as they should. They are not free of the charge of denominational selfishness, over-caution, and timidity.

It must be remembered, however, that there are very practical and personal considerations that enter into this problem. Many officials are faced with the practical question of how to take care of their workers. When comity is under consideration the employment problem comes immediately to the front and the question becomes to a considerable degree one of bread and butter. What provision can be made for workers who are displaced by a reduction in the number of the churches and by the merging of missionary projects? Should individuals, who have come into a work in good faith under prevailing systems, be called upon to suffer all the hardships imposed by necessary church adjustments? Clearly, here is a problem of great difficulty involving a question of social justice which must be faced by the churches. The question of pension systems and retirement allowances is involved, as is also the question of the extent to which scientific, long-range planning of missionary work may result in the employment upon new projects of workers who are displaced in the adjustment of old projects.

As to denominationalism itself, this report does not endorse the extreme criticisms that are so common today. To us it seems that denominationalism at its best has demonstrated advantages and is not inconsistent with the highest ideals of Christian comity. But there is a type of denominationalism, better expressed as sectarianism, which is one of the greatest difficulties in the way of comity and of the highest interests of the Kingdom of God in the world. Too often such sectarianism is allowed to stand in the way of those who would willingly cooperate. Denominational interests are too frequently allowed to take precedence of Kingdom interests. The selfish commercialism of the world finds too much place in the affairs of the church. In considering problems of comity adjustment, the dollar mark is allowed too much prominence. The values of investments often overshadow the more real values of the Kingdom. Too often the church gives no evidence that it believes that its wealth does not consist in the abundance of the things that it possesses. And yet it is just as true of institutions and of organizations as of individuals that "he that would save his life shall lose it, and he that would lose his life for my sake and the gospel's shall save it."

6. It is comparatively easy to develop a cooperation which is concerned only with what one might term the marginal activities

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of the churches. It is difficult to develop such cooperation to the point where it involves any essential weakening of denominational lines, or any essential yielding of denominational prerogatives. Dr. H. Paul Douglass, in his study of Protestant cooperation in American cities, says:

"With the ecclesiastical leadership of the movement one finds almost no generous ignoring of consequences for the sake of the common end sought, 'what can best be done in common,' invariably means what will not hurt the denominations. The federation has to worm its way into nooks and crannies not yet pre-empted, nor later discovered by the denominations. At no point has it a free course to run and be glorified. Thinking is defensive rather than constructive. It indicates difficulties and counsels delay. It suggests what not to do. Accordingly there is an accumulation of taboos. The movement succeeds on practical levels by the utilization of minor impulses and the avoidances of major difficulties, not primarily because of penetrating thought or high courage and leadership. We practice comity as a mouse plays with a trap—we go just far enough to keep from being caught."

7. In the development of comity, the task of those groups which are ready to cooperate is made more difficult by those other groups which are not ready. In every major city, for example, in which an attempt has been made to work out cooperative programs of church extension, the situation has been seriously complicated by the presence of non-cooperative denominations that permit no restraints upon their freedom and enter into no agreements. In some instances such an attitude is taken by the local representatives of denominations which nationally cooperate with the Home Missions Councils. This, of course, simply illustrates that few, if any, denominations are completely consistent with their own official positions. Concerning the large number of denominations which are not included in the membership of the Councils nothing need be said here. The fact that they decline to enter this fellowship is in itself an acknowledgment that they are not ready to commit themselves either to the principles or to the practice of comity.

8. It is a matter of common observation that competition thrives on meagre ideals of religious work. It is the prevailing low standards of equipment, leadership, program and support, that have made competition seem tolerable to so many competing institutions. Probably the surest way to develop an interest in comity is to get the attention focused upon standards of work which can only be achieved if competition is replaced with cooperation.

9. Generally speaking, it is not likely that comity will succeed on any basis less lofty than the basis of the highest Christian ideals. There are those who are ready for comity whenever it involves a "quid pro quo." There are denominational officials who oppose all forms of church adjustments except what they

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term "mutual exchanges." They block, whenever they can, all federations. They are bitterly opposed to the "community church." They veto any form of merger which will result in the loss of a church unit from their particular denomination. They will agree only to a swap on a 50-50 basis. Doubtless such an attitude would be considered by some good business. There is nothing, however, in our experience to indicate that it offers any solution to the problem of interdenominational cooperation. Comity will not succeed on the basis of the ethics of the trading mart. Neither will it succeed when it depends solely on any type of economic motive. Cooperation entered into solely to save money is not likely to prove permanent.

10. Comity is by no means exclusively an interdenominational problem. It has also an important intra-denominational aspect. Changing conditions have brought many churches of the same denomination into acute competition with each other. Not infrequently needed adjustments within denominational lines are fraught with the same difficulties as such adjustments when they cross denominational lines.

11. Comity cannot be expected to be a mushroom growth. Its development is a slow process. It must be prepared for and built up to, step by step. In those sections, for example, in which there has been some form of interdenominational cooperation and activity over an extended period, the practice of comity is likely to become increasingly easy.

12. The most hopeful approach to comity is one which involves a wide-scale, long-range, cooperative planning in the process of which a difficult local situation may be seen in the perspective of a wider setting. This is the significance of the tentative efforts already made to approach the problem of a state or of a distinctive missionary area, as a whole.

13. It is quite possible for the spirit of comity in its development to outrun the organization and practice of cooperation. Organizational inertia may retard the formal development for which the general sentiment of the churches is prepared. This fact is as significantly true today as the opposite statement that organization and practice cannot be developed in advance of the spirit of comity.

14. A host of minor difficulties in the way of cooperation have disclosed themselves in various local situations. Such things are likely to bulk large in particular comity negotiations, as for example, property interests, local feuds and jealousies, neighborhood pride, and all the ordinary ailments of human nature. These difficulties have to be taken as they come. The important thing is to emphasize the positive objective which comity has and to count upon it in the long run to overcome these local difficulties.

Such obstacles as are present must be met with patience, good

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judgment, and Christian love. The one thing clear is that the only way to cooperate is to cooperate—that is, to undertake common action in a field where such action is possible. Preliminary attempts to reach full understanding and agreement on all points before undertaking cooperation will generally block the proposed project. Christ said, "He that willet to do shall know." The urgent need is action in cooperation, and with action will come fuller understanding.

DEFINITE LINES OF PROGRESS

Mention has already been made of the increase in interest and of the progress in developing that spirit of mutual good will and understanding between denominations which is so necessary if real or lasting results are to be achieved. Some of the more concrete and objective advances are listed here.

1. A first necessity has been to agree upon definitions and principles of comity. Progress has been made in reaching agreements as to what is meant by competition, by overchurching and by adequate churching. Comity principles first adopted by the Home Missions Council in 1914 were revised and improved from time to time. A more specific statement drawn up in 1926 has now had the approval of the Home Missions Council, the Council of Women for Home Missions, the Federal Council of Churches, the National Church Comity Conference, the North American Home Missions Congress, the mission boards of eight or ten denominations and various ecclesiastical bodies. Such principles do not solve the problem, but they help to define it.

This process of definition has been assisted by the development within the last few years of a body of literature upon this subject. The special studies and the findings of the Comity Conference in 1928 and the Data Books and the Findings of the Home Missions Congress in 1930 furnish fresh and useful information. Two volumes by Dr. H. Paul Douglass, "Church Comity" and "Protestant Cooperation in American Cities," are the most exhaustive and scholarly treatment of comity and cooperation that we have had. Many other valuable books and pamphlets are now available upon this general theme.

2. Substantial progress has been made in the creation of improved machinery for dealing with comity and cooperation. One great handicap in all cooperative work in the past, especially in Home Missions, has been the lack of any kind of adequate interdenominational organization through which the work could be promoted on the mission fields. The first step in setting up the machinery of cooperation in Home Missions was the organization of the Home Missions Council and the Council of Women for Home Missions, in 1908. While certain states had developed comity organizations prior to that time, there was no way by

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which the denominations could get together in general, in either the planning or prosecution of missionary work. During this first twenty-five years of cooperation in Home Missions, about 20 state councils of home missions have been organized; eight state councils of churches have come into existence; about 50 of our larger cities have organized federations of churches, with comity committees; and a number of regional and local commissions and committees have been organized.

Several state and local councils have been organized within the last five years as a part of the work of the Five-Year Program of the Councils. Some very advanced steps in organization have been taken within the past few months, which point the way to a new day in interdenominational cooperation. The Federal Council of the Churches of Christ in America at its quadrennial meeting in Indianapolis in December, 1932, in reorganizing its function and structure, magnified the place and function of the Field Department. The chief business of this department is to organize state and local councils of churches and promote the spirit and practice of cooperation on the field.

The most recent development, and one of the most significant, is the rapprochement of the Federal Council, the International Council of Religious Education, and the Home Missions Councils in state organizations. In January, 1933, the first definite step toward completely unified interdenominational cooperation in state work was made in Connecticut, with the union of the State Council of Churches, and the State Council of Religious Education, under the title "The Connecticut Council of Churches and Religious Education." These two organizations then became one, with a unified organization and program, which will include the interests of the churches under one general coordinating council. The same thing is being done in Nebraska, Illinois and Massachusetts, and is under consideration in other states. This is one of the most encouraging developments that we have had in cooperative Protestantism. There must be in each state, and as far as possible, in every county, a unified interdenominational organization, through which comity and cooperative programs can function.

3. Progress has been made in the development of a technique of adjustment and in the establishment of a procedure for dealing with competitive situations in which mission aid is involved. In the field of local church cooperation we have learned by the trial and error method what sort of plans for bringing churches together will work. Comity committees of state and city federations have greatly improved their methods in preventive comity and to a lesser extent in remedial comity. Three denominations, the Presbyterian U. S. A., Congregational-Christian, and the Methodist Episcopal, in their highest ecclesiastical courts have in practically identical language laid down definite

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procedures for their respective Home Mission Boards. This action in the form in which it was adopted by one of these bodies is quoted here with the recommendation that other denominations constituent to these Councils secure similar action by their respective ecclesiastical courts. The preamble of this action states its purpose to be two-fold,—first, “to find a way to incorporate such comity principles as may have been adopted into the practical administrative procedure” and second, “to have this whole subject more thoroughly discussed and more clearly understood throughout the church.” The action follows:

“WHEREAS, the General Assembly has repeatedly through many years declared its desire and conviction that our church should work in the closest fellowship and cooperation with all other evangelical churches and has expressed its disapproval of narrow sectarianism and divisive competition; and

“WHEREAS, the Board of National Missions on the recommendation of its National Staff has stated that it is unequivocally opposed to the use of mission funds for the support of competitive enterprises; and

“WHEREAS, there have been developed during the recent years a considerable number of interdenominational organizations functioning in cities, states, or for the nation as a whole, in practically all of which organizations our church cooperates, and the number and practical value of such organizations is steadily increasing with effective comity and cooperation as a major objective; and

“WHEREAS, various interdenominational agreements have been effected defining comity and outlining procedures of cooperation, the Findings of the North American Home Missions Congress held in Washington, D. C., in December, 1930, being a notable example of such agreements on principles and procedures, and

“WHEREAS, the earnest desire manifesting itself among Christians everywhere for the unity of Christ's Church in the spirit in which Christ Himself prayed, makes it incumbent upon us to remove from National Missions the reproach of competition and un-Christian rivalry:

Therefore be it **RESOLVED**:

“*First*, that this General Assembly declare its acceptance of the principle that the National Missions funds of the church ought not to be used for the support of enterprises which compete with other evangelical denominations.

“*Second*, that the General Assembly instruct the Board of National Missions as follows:

1. That every present enterprise which is aided or proposed to be aided from National Missions funds which appears to be competitive with enterprises of other denominations which are constituent to the Home Missions Council shall be submitted by the Board for consideration and adjudication to the appropriate Committee of the interdenominational organizations functioning in that area if one exists. If there is no such organization it shall be taken up with the proper representatives of the other denomination or denominations concerned either directly or through the Home Missions Council. The granting or continuance of aid to such an enterprise shall be contingent upon the approval of such Committee or conference being secured.

2. That before any new enterprise be initiated or be aided from National Missions funds it shall be submitted by the Board

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for interdenominational approval according to the procedure stated in the preceding paragraph.

3. That building aid to any local enterprise by the Board of National Missions shall be subject to the same comity understandings and procedure as grants for current support.

"Third, that the General Assembly request and urge those Synods and Presbyteries which administer their National Missions work outside of the budget of the Board of National Missions to accept the same principles and procedure laid down in the preceding paragraphs for the Board of National Missions.

"Fourth, that the General Assembly transmit these actions to each Presbytery and Synod and earnestly request their hearty cooperation with the Board of National Missions in achieving the purposes and following out the directions herein outlined and that the Board of National Missions prepare a general informative statement to accompany these actions.

"Fifth, that the General Assembly express its deep appreciation of the progress which has already been made in the development of cooperation and in the discontinuance of competitive rivalry and urge that this matter be kept before the attention of all our churches and ministers as a subject for prayer, education and definite constructive effort."

4. Progress has been made in developing cooperative field projects. A limited number of such projects, sponsored by the two Home Missions Councils, have been under way for some time. Others are of more recent origin. In some instances cooperative enterprises supported by two or more denominations are administered through the Councils. In other instances they are undertaken directly by the denominations concerned. No complete listing of such enterprises can be attempted here. The following are given as the most significant instances known to this Committee:

(a) *Religious Work Directors.* Religious Work Directors are maintained in Government Indian Schools by the cooperation of the boards working through a committee of the Home Missions Councils. This program offers an unusual opportunity to reach Indian youth. The Joint Committee strongly urges the boards to take this program more seriously and to make possible by larger appropriations both a strengthening of the work as now carried on and its extension into other schools.

(b) *Mexican Work.* Nine denominations are cooperating in the work among Mexicans and Spanish-speaking Americans through the Interdenominational Council on Spanish-Speaking Work, which is a commission of the two Home Missions Councils. A small budget is furnished by the cooperating Boards for the publication of "La Nueva Senda," a monthly paper printed in Spanish.

(c) *Summer Schools for Rural Ministers.* Through the Home Missions Council's Committee on Town and Country, assistance is given in the maintenance and promotion of summer schools for rural ministers, held usually at state universities,

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colleges of agriculture, or theological seminaries. Such schools through many years have demonstrated their value in the development of a better-trained leadership for the country church. These schools are usually of two weeks' duration. A standard curriculum has been prepared by the Town and Country Committee which the schools are urged to adopt. The schools which meet the requirements laid down by the Committee are endorsed by the Home Missions Council, included in its program of publicity, and are given assistance in the securing of instructors. Ten to twelve schools are held each year with an annual attendance of about 1,000. Eighteen other schools of similar nature, but not as highly graded, are held each year for Negro rural pastors.

(d) *Rural Life Sunday*. For several years the Committee on Town and Country of the Home Missions Council has promoted the annual observance of Rural Life Sunday. A special program is prepared each year by the Committee and widely distributed. This movement has had the endorsement of the President of the United States and of the Governors of several states. Rural Life Sunday, known in the church calendar as Rogation Sunday, is the fifth Sunday after Easter.

(e) *Radburn, New Jersey*. An interesting and unique cooperative enterprise was started in Radburn, N. J. This was a new town, thirty miles from New York, which was laid out as "a town for the motor age." At the beginning of this suburban development, a joint cooperative church program was outlined under the sponsorship of the Home Missions Council and the Federal Council of Churches and with the cooperation of five denominations. A joint administrative committee was created which has had the direction of the work from the beginning. A joint budget was subscribed and a "pastor of the city of Radburn" was called. The work has gone on through the years as a single unified enterprise.

(f) *Rabun Gap, Georgia*. In a remote mountain valley in Georgia, near the border of the Carolinas is a farm school which is closely tied up with three small churches of different denominations, namely, Southern Presbyterian, Southern Methodist and Southern Baptist. With the help of the Home Missions Council, the Methodist and the Presbyterian Churches were federated and a cooperative program was worked out between the federated church, the Baptist church and the school. New church buildings have been secured and the work of this community has been splendidly unified.

(g) *Boulder City, Nevada*. This community was established in connection with the construction of the Boulder Dam. In March, 1930, a few weeks before the contract was let for the construction of the dam, the Secretary of the Home Missions Council called together the regional executives of various denomina-

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tions in southern California and Nevada and organized a cooperative program of religious and social work for this new community. Seven denominations have cooperated in the support of the work and also in the erection of an adequate church building. In February of this year the church was organized with a charter membership of 130 and a Sunday school enrollment of 300. This work is under the direction of a joint committee representing the cooperating boards. This joint committee will also have oversight of a program to be undertaken in connection with the Metropolitan Water Supply Project, of Los Angeles, and the Imperial Valley All American Irrigation Canal Project, each of which will employ several thousand men through a number of years.

(h) *Approach to the Jews.* Nine boards which are interested in the Christian approach to the Jews established in 1932 the "Joint Committee of Cooperating Boards on the Christian Approach to the Jews." The Home Missions Council is the treasurer of this Joint Committee and the Rev. John S. Conning, D. D., is its Secretary.

(i) *Santo Domingo.* In 1919 the Mission Boards of three denominations, Methodist Episcopal, Presbyterian U. S. A., and United Brethren, united in organizing the Board for Christian Work in Santo Domingo, through which there has been carried on a unified program of mission work in that Island. The Boards of the cooperating denominations provide an annual budget and the work is administered through the Board for Christian Work in Santo Domingo. A three-fold program including church, school, and hospital is maintained.

(j) *Puerto Rico.* Puerto Rico has long had one of the best organized cooperative movements in any mission field. When the Protestant mission agencies entered the island following the Spanish American War they agreed to a division of territory and worked out a zoning system, which has been faithfully adhered to by the following denominations: Northern Baptist, Congregational-Christian, Disciples, Methodist Episcopal, Presbyterian U. S. A., and United Brethren. These bodies are coordinated locally through the Evangelical Union of Puerto Rico. The united projects include: the Union Press and book-store, a periodical, the Puerto Rico Evangelical, and the Union Evangelical Seminary at Rio Pedras. There is a Union Church in San Juan for English-speaking people.

(k) *Other Projects.* Scattered over the country are many more cooperative projects which together would make quite an imposing list. The number of such projects is steadily increasing.

5. Unity in local churches. It is after all in the realm of local church life that the principles of comity and cooperation have their greatest testing. Here we find the most extensive cooperation between denominations and also the greatest need.

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To an increasing degree in recent years the denominations have adopted the policy of the allocation of fields or of projects. In newly settled areas or newly established communities such understandings, where adhered to, result from the outset in the prevention of competition. The state of Utah is an instance in which the principle of such allocation of responsibility has worked satisfactorily. It has also been applied with varying success in new suburban developments of the larger cities. This device of allocation, however, has a very limited bearing upon the whole major problem of unifying church life in the already settled and religiously occupied communities.

Much has been written in recent years upon the subject of unity in local churches. The most thorough review of the existing situation was that made by Miss Elizabeth R. Hooker in her book, "United Churches" which was the report of a survey undertaken by the Institute of Social and Religious Research. Miss Hooker's hand-book "How Can Local Churches Come Together," published by the Home Missions Council, is a valuable analysis of the workings of various plans of local union.

The effort toward unification has taken a variety of forms, the most frequent being the merging into a single organization of two or more congregations. The number of these merged churches has increased at a surprising rate especially since the World War. This has been a spontaneous development without very much definite cultivation or guidance. The resultant churches are called and call themselves by a great many different names. The lack of any standardized terminology makes it practically impossible to secure an accurate list of such churches. In answer to a questionnaire sent out by the Home Missions Council recently, 1,296 churches, claiming to be in some sense united organizations, reported under such classifications as the following: community, union, federated, associate, affiliated, undenominational, interdenominational, merged, independent, people's church, consolidated, etc. It is evident that these terms are used quite indiscriminately. The methods of organization are almost as unstandardized as the terminology. But most of such organizations may be placed in one of the four following classes:

(a) *Denominational Community Churches.* These are churches which retain a denominational connection, but which undertake to serve the entire community. Not infrequently, in communities so served, other denominational churches have surrendered the field, either dissolving their organizations, or merging them into that of the continuing church. This solution to the problem of overchurching in which a community is served by a regularly connected denominational church is commonly regarded by church officials as the most satisfactory plan. It is usually considered that for this plan to work effectively the existing church must agree to receive into its fellowship members of

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other communions without subjecting them to conditions which they might regard as onerous. It is impossible to even estimate how many communities there are in the United States which are thus served.

(b) *Federated Churches.* The federated church is formed by the merging of two or more denominational churches, each of which continues its denominational connection and keeps its own roll of membership and supports its own denominational projects, but which unite in the maintenance of the local program of work. This is the most common kind of united church. The United States Religious Census for 1926 reported 361 federated churches. In 1933 there were, according to the records of the Home Missions Council, 630 federated churches. Regionally, the largest number are in New England with 72 in Massachusetts, 67 in Vermont, 41 in Maine and 30 in New Hampshire. There are 64 in Ohio, 54 in New York, 36 in Iowa, 31 in Kansas and 24 in Michigan. The remaining number are scattered over 32 other states. The federated church has made the least headway in the south.

Some denominational officials object strenuously to the federated church. They assert that since, in the nature of the case, the federated church has a divided allegiance, it is therefore difficult to handle administratively, raises problems as to ministerial supply, and is unlikely to develop a strong consciousness of local unity. Most observers agree that federation is a temporary device, particularly useful in situations where two or three churches are present, no one of which is prepared to withdraw, but which are prepared for a measure of cooperation. Certain difficulties in administration are recognized. On the other hand, there are federated churches which have operated harmoniously and successfully through many years. Such a result would reasonably be expected if the ecclesiastical units concerned are prepared to work together in supervising and promoting such federations.

(c) *Udenominational Community Churches.* This type of church has no relationship whatever with any denomination. It is congregationally organized and controlled. Necessarily it draws its ministry from some one of the regular denominations. Such churches represent a great variety of types of organization and also a great variety of doctrinal positions. It is not always safe to assume that they are genuinely community churches in the sense that they serve all the people in the community, and that they are non-competitive. Some churches which call themselves community churches are as highly competitive and as aggressively sectarian as any denominational church. Not a few have resulted from local church feuds. Others, however, represent a genuine effort, often in a new community, to avoid denominational differences and to develop a unified church life. Generally speaking,

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denominational church officials are opposed to this type of church. They assert that it is likely to become narrowly parochial in its point of view, and to have little, if any, interest in missionary enterprises outside of its own parish borders. The recognition of this and other obvious difficulties inherent in extreme independence has led to the formation of a national organization of Community Church Workers, which group has cooperated in this Five-Year Program. There has also been in existence a special committee representing the Home Missions Council, the Federal Council and the Community Church Workers which has sought to cultivate closer relationships between independent community churches and the general cause of organized Protestantism.

The United States Religious Census of 1926 reported 259 independent churches of all kinds. Included in this number were some that used a denominational name, but were not reported by the denominations among their membership. Others were the outgrowth of missions and of Sunday schools. Some were organized by individuals, as, for example, the Angelus Temple of Los Angeles. The greater number, variously called, represented a genuine movement toward non-sectarian unity.

(d) *Affiliated Churches.* The affiliated type of church is essentially a community church, but has an attenuated connection with some denomination, usually for the purposes of ministerial supply and for the distribution of benevolences. This is an attempt to overcome the disadvantages of complete independence while at the same time preserving the essentially undenominational character of the local organization.

COMITY DURING THE DEPRESSION

We cannot overlook the influence of the depression upon comity and cooperation. Contrary to expectation, the depression is proving to be a very real difficulty. One would suppose that when money is scarce and times are hard, churches would wish to come together, if for no other reason than the saving of money. But just the opposite is happening. The depression is strengthening denominational consciousness, just as it is contributing to a world-wide revival of nationalism. It is driving denominational organizations into their own quarters. It is forcing them to look after their own fences and cultivate their own fields.

The strain of maintaining denominational work, which is the first charge, is so great in these days of depleted budgets, that there is but little money, or strength, or time, or thought left for interdenominational work. Instead of bringing churches together for the sake of eliminating competition it is keeping them apart to prevent the elimination of ministers and workers. The question of employment is a very serious one. There are many

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ministers who are glad to supply churches today for a bare subsistence. Many are preaching without salaries and are glad to accept the free will offerings of the "basket collections." Indeed, there are those who are going into already overchurched communities and starting up "preaching services" in order to find employment.

These are conditions over which the mission boards seem to have little, if any, control. Some of the boards are seeking to make every possible saving by the elimination of competition and overlapping. Indeed, some of the major boards have been holding budget conferences for this very purpose. They have brought their lists of appropriations and sat around the table together checking the places where their "grants-in-aid" and other forms of mission work are overlapping, for the purpose of making every possible adjustment.

The boards are to be commended for their loyalty to the Home Missions Councils and their generous support, within their reduced resources, of the cooperative work they represent. The cuts they have been compelled to make upon the Councils have been in most cases much less in percentage than the cuts imposed upon their own denominational work. The depression is making it difficult for the Mission boards to sustain the cooperative projects already in existence, and utterly impossible to undertake any new cooperative enterprise.

The Committee appreciates the difficulties of the present financial conditions under which they are working. It understands the many distressing and heart-breaking human elements in the whole situation, creating problems beyond immediate solution. It recognizes the priority of denominational obligations and responsibilities and does not advocate interdenominational cooperation and comity merely for the sake of saving money. Nevertheless, it is the judgment of the Committee that the depression, which promises to continue for some time yet, so far as income to Home Missions is concerned, is furnishing not only the occasion, but the necessity for readjustments of missionary budgets and work, both within the denominational programs, and between the denominations in cooperative programs, so as to better serve the common cause with the resources that are available. The Committee, therefore, strongly advocates the advisability of annual interdenominational budget conferences, national, state and regional, for the purpose of clearing matters of overlapping and competition, and preventing the waste of money and resources in unchristian competition.

LOOKING FORWARD

Nothing is more apparent to the Committee after these six years of study than the necessity of a complete and fundamental

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co-ordination of the entire home missionary enterprise. Home Missions is facing the most serious crisis in all its long history. The depression has brought leanness to our mission boards, emptiness to our church treasuries, poverty to our missionary programs and untold hardships and suffering to our army of faithful missionaries. In many respects the work has been set back at least two decades. Many of the great gains of recent years have been wiped out by the constantly declining incomes. Furthermore, it must not be forgotten that the present decline in income cannot be charged altogether against the depression. As a matter of fact decline in gifts to missions began more than two years before the financial crash.

Doubtless many of the forces playing upon the church in this day are the same forces with which other aspects of our national life have to contend. Business and education and government are all learning the difficult lesson that the day of "rugged individualism" is passing and that the time has come when the church of the missionary program, both at home and abroad, may be in part only a reflection of a current state of mind. But in part it arises out of a definite conviction more or less well founded in fact that the home missionary enterprise has not freed itself from the scandal of fruitless and unchristian competition, and that its program has not been sufficiently responsive to the changed needs of the day.

There is still a place and a large place for denominational Home Missions, but in the judgment of this Committee there is no place for competitive denominational Home Missions. More than that, the time is past when mere good-will and denominational courtesy will suffice. There must be real whole-hearted, positive cooperation on a much more extended basis. Home Mission boards must begin in larger and more fundamental ways to do things together. The cause is one cause, and the work must be made one enterprise.

The Committee therefore presses upon the Home Mission boards constituent to these Councils some of the more important forms of cooperation that should be entered upon at once and with determination. These include—

(1) The adjustment of church relationships in over-churched and mal-churched communities. It is not too much to say that it is within the power of the major Protestant denominations, if they so will, to give to the communities of America in which they are represented a planned church program under which an adequate non-competitive ministry will be available for all of the people who are our responsibility.

In many rural areas, in the judgment of the Committee, the interdenominational larger parish offers the best solution of the open country church problem. Such a parish, with a diversified ministry and adequate equipment, will make possible a quality of

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ministry far beyond that now available in most rural areas.

(2) The adjustment of interdenominational relations in all forms of institutional work. Home Missions may learn an important lesson from those foreign mission fields in which educational institutions have been largely interdenominationalized. There is in many places severe competition, or at least a lack of cooperative understanding, in many mission areas in the conduct of schools and other institutional enterprises. We are not prepared to say that all such enterprises should be interdenominationalized, although in many instances this would be clearly advantageous. But we do maintain that schools, hospitals, and community enterprises, being in their very nature undenominational, should be definitely governed by interdenominational understandings and should be conducted in accordance with policies and plans interdenominationally developed.

(3) The interdenominationalizing of certain forms of technical service provided by the boards. Various mission boards have included in their organizations facilities for serving their denominations in various technical fields as, for example, in research, specialized methods of church work, church building, financing, architectural service, evangelistic methods, study of social and industrial relations and the like. This Committee has more than once raised the question as to whether such services might not be more economically provided and of greater service to a larger number of churches if they were made a part of the organization of the Home Missions Councils. Some progress has been made in this direction. A further consideration of the whole matter is timely, now that the tendency in many denominations under the financial stress is to diminish their own facilities for such service activities.

(4) The development through existing Committees, or otherwise, of organizations which will function as boards of strategy for the most important of the different fields of missionary interest. Something has been done along this line already. The Interdenominational Council of Spanish-Speaking Work, the newly organized Committee of the Home Missions Council on the Southern Mountains, and the Joint Committees of the Home Missions Councils on Indian Work and on Alaska are cases in point. What is needed in each of our important fields of work is long-range constructive planning with cumulative study of needs, programs and budgets which will furnish a larger and wider statesmanship and a more effective ministry.

(5) Concerning the work of Home Missions for what are often spoken of as exceptional populations, we have no arbitrary plan to propose. We would submit, however, that in these fields the denominational considerations which are so important with respect to the ordinary type of city or rural church, lack force. Reference has already been made to the cooperative program of

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work in Santo Domingo. From time to time efforts have been made to work out unified programs in other fields, but without success. It is a real question deserving of careful study whether there would not be a real spiritual advantage as well as economy and practical utility in a unified program of work for each of these major fields of missionary interest.

(6) Finally, the Committee urges upon the boards the importance of strengthening in every possible way the various interdenominational organizations locally, regionally, and nationally, through which their cooperation may be made effective. There is no surer road to success in comity and cooperation than via these organizations, if really given a chance to function.

SECTION XI

THE SHARING OF RESOURCES

In the beginnings of Home Missions and throughout the period of its rapid territorial expansion, the raising of money for the support of its program was always a more or less incidental aspect of its problem. Not that missionary agencies did not need funds as much as they do now; they did, and were frequently embarrassed by the lack of it, by fluctuations and uncertainties of income, by deficits and debts. But the church at large felt an inescapable sense of urgency about the whole business. It did what it felt it had to do, and somehow found the means to support it. The expanding program pulled the budget and the income up with it. Not very scientific financing; but if, during the two great periods of missionary urgency in the nineteenth century, to which we have referred, the church had waited until it had money in hand or in sight before launching out, it would still be moored fast to the shore. How much of a difference that would have made in the life of the church and of the nation, who can say? But the church had a kind of faith that permitted, rather than compelled it, to undertake a task which, humanly speaking, was quite beyond its powers, and accomplished it. Much thought and energy were, of course, expended in financing this expanding program. But of modern promotional machinery with its elaborate materials and techniques there was none. That day has gone, and its sense of urgency with it. The psychology of the present is different. The whole missionary enterprise, like every other religious or social enterprise, has been organized, institutionalized, fitted into the elaborate mosaic of modern life. Inevitably this has created a necessity for and a tendency toward an increasingly formalized promotion. This promotion has, in many denominations, been quite definitely detached from the doing of the work itself. In all denominations, whatever the formal arrangements for promotion, the trend has been in that direction. The psychology of the war period marked the definite turning point.

Our immediate concern is not with the method of promotion, but with its motive; not with its organization, but with its moving principle. That what sufficed in the last century would not suffice today or could not be made to work today, seems to us obvious. What really concerns us is that any methods or organization must finally depend upon the attitude of Christian

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people toward the cause of missions. After all, just what is the responsibility of the church for Home Missions? Can the church be made to feel that responsibility?

In this report we have interpreted the home missionary cause as a process of sharing. Christian people, under the impulsion of their deepest Christian convictions and under the guidance of their most enlightened Christian standards, are moved to share their resources in order to overcome the glaring inequalities which exist in our national life between sections, between communities, and between groups. This process of sharing, whether of material resources, or of friendly interest and of personal service, or of ideals and religious values, is of the very essence of the Christian experience. It is therefore necessarily implicit in the program of every Christian Church. The missionary cause is not a thing apart from the life of the local church, concerning which the church has a free option to participate or not as it desires. It is rather the natural and inevitable outreach of the faith which has its abode in the heart of the individual Christian and hence of the concern and responsibility of the local church, an intimate and organic part of its attentive concern. The point need not be labored. A Christian experience that does not impel to sharing has lost something of its essential Christian character. As regards the program of the local church this implies two results of importance. *First*, any church which feels this sense of sharing in the missionary responsibility necessarily becomes a part of the working missionary force. In its own community it must participate in advancing the missionary objective and program. Thus, a concern for a racial group in another environment which involves no immediate concern for that same group within the bounds of the local parish lacks something in consistency and in vital Christianity. The mission cause must flourish to the degree that each local church feels the responsibility to carry it forward. It must languish if the local church holds itself aloof from it. Clearly, the missionary responsibility cannot be wholly discharged for the church by the efforts of any technical organization specializing in it. *Second*, beyond the borders of its own parish the influence of the local church is extended through its participation in the nation-wide and world-wide program of missionary effort. To organize and direct this wider program a specialized agency is necessary. Naturally, it becomes a part of the duty of this specialized agency to secure the participation in this wider program of each local congregation. This is the task of promotion in Home Missions.

A Two-Fold Task

This task of promotion is a two-fold one. It is the promotion of a cause and the promotion of an agency. It is the task of

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making known in a convincing and compelling way the needs and claims of Home Missions, and also of establishing in the mind of the church the validity of the means being used to carry it forward. Mission boards must therefore not only persuade the church of the worthiness of the cause, but they must convince the church that the cause is being wisely and rightly advanced. It is all important that this two-fold task of promotion be kept in mind. No matter how strong the appeal of the cause may be, unless confidence is established and maintained in the way in which the cause is being administered, the church will not respond. This proposition has a number of very important implications.

First is the need in promotion of keeping the proper balance between the task and the agency which has been created to perform the task. The mission board and the denomination behind the mission board are, after all, mere instruments for the fulfillment of a purpose. The interests of the board, or of its denomination, must not assume a larger place in promotion than the real cause for which they exist. The impression must not be made—or deserved—that we are more concerned about the growth of the denomination, or the welfare of the institution, than we are about the extension of the Kingdom of God.

The second implication is that it is necessary in promotion to maintain a proper balance between promotion and administration. Good promotion depends upon good administration. If we expect the church to be interested in and to contribute to Home Missions we must give the church an effective administration of Home Missions. As a practical consideration promotion and administration cannot with safety be too widely separated. This suggests that it is questionable wisdom to divorce promotional activities from the conduct of the work itself. Promotional agencies that are independent of or are only remotely related to the administrative agencies of the boards are seldom in a position to function satisfactorily.

The third implication is that there must be meticulous honesty in the presentation of Home Mission work to the church. Some phases of work are more spectacular, more romantic, more appealing to the imagination. When these are played up in promotion out of proportion to their real importance in the actual program, there is in this at least a suggestion of dishonesty. If the church as a whole is to align itself solidly behind the work of Home Missions, it must have presented to it the entire program of Home Missions in just proportions. All of the elements in the program must be given proper emphasis. Promotion and administration must play fair with each other and both together must play fair with the church and the constituency.

This Committee has made no attempt to outline a detailed pro-

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gram of promotion. The two Councils have a Joint Committee on Promotion which is actively engaged in the study of this matter. Attention is called to the materials included in the Data Books and in the Findings of the Home Missions Congress upon the subject of promotion.

This Committee does, however, desire to register the conviction that larger use might be made in promotion of the facilities of the Home Missions Councils and that there would be decided advantages in a closer coordination of the work of the separate denominational agencies in the promotion of Home Missions. This conviction is based upon these among other considerations:

First, there is an essential unity among the boards in their great major purposes and objectives, which is not adequately expressed in the present organization and administration of the promotional forces. Many field activities constitute an implicit denial of this already existing and vital unity. The fellowship and unity of local and neighborhood groups are made difficult by the unrelated approaches to the field of separate denominations. Home Missions is one task with one set of objectives, one common end and purpose in the whole enterprise. Only by a carefully coordinated promotion can this fact be properly emphasized, and kept in the mind of the church.

Second, there would be a distinctive gain in a unified presentation of Home Missions, the gain of mass strength, of mass psychology, of mass movement, and of mass wisdom and experience. The church needs to be challenged with the greatness of the total task, the strength of the total force, and the power of the combined agencies engaged in the enterprise.

Third, there are also many practical and financial reasons for a closer integration of the promotional programs of the denominational boards. Much of the work is common to all boards. There are certain types of promotion that are necessarily carried on by all agencies, which could better be done jointly, or at least cooperatively.

Such a program of coordinated promotion could be carried out best under the direction of the Joint Committee on Promotion of the two Councils. We would therefore urge that that Committee be encouraged to develop as rapidly as possible all practical forms of cooperative promotion. Furthermore, it should seek to work out with other agencies of the church, forms of cooperative field activities that will better promote the total task of the church. In particular, we urge closer relations with such interdenominational councils as the Federal Council of the Churches of Christ in America, the International Council of Religious Education and the Foreign Missions Conference of North America.

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ASPECTS OF PROMOTION

Missionary Education

The Missionary Education Movement of the United States and Canada is the official, interdenominational agency of the home and foreign board in the development of missionary education through text books, schools of missions, young people's conferences and similar means. In the production and distribution of home mission texts it has the active partnership of the Council of Women for Home Missions. In certain denominations, separate promotional agencies and religious education agencies are active in this cooperative effort. A service of very great value has been rendered in the provision of standard missionary texts and teaching materials which have been widely used in the affiliated churches.

Increasingly, the denominations have incorporated missionary material in their educational programs for Sunday schools and other church groups. This has the effect of presenting missions as an integral part of the educational program of the church. The mission boards have also produced supplementary materials intended for the same purpose. This fundamental task of education is vital to the creation of an intelligent interest in the work of missions. Schools of missions in local churches, young people's conferences, both denominational and interdenominational, special missionary programs in Sunday schools and young people's societies and other educational devices have been used with great success.

Woman's Missionary Societies

The practice of organizing women in separate missionary societies for prayer and giving for missions was begun over a century ago. In some denominations these woman's groups have been highly developed and given responsibility for important aspects of the missionary program. Separate woman's boards have been organized, sometimes for promotional purposes only, but in some cases as administrative agencies as well. We have elsewhere referred to certain complications which this development has caused in the conduct of mission work on the field. It is often argued, too, that aggressive woman's groups in local churches have sometimes had the effect of retarding the development of the missionary zeal of other church groups. No one can question, however, that the women of the church have shown extraordinary consecration and skill in the development of the missionary task entrusted to them and have made possible missionary advances which it is inconceivable that the church could otherwise have accomplished. Their missionary organizations have cultivated among their members a knowledge of the mission field and a concern for the work which no other church groups can match. It is

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to be hoped that ways may be found, without lessening their activity, to use their achievements as a lever in developing the missionary enthusiasm of the church as a whole.

Young People's Missionary Interests

No one needs to argue the importance of developing the interest of young people in Home Missions and of securing their fuller and more active participation in its work. Home Missions cannot go forward on inherited momentum alone. Each new generation must discover for itself its urgency and appeal. A careful study was made for this Committee of young people's missionary interests by the Committee on Young People's Work of the Council of Women for Home Missions. This study, covering fourteen denominations, showed that young men and young women are receiving missionary education through young women's missionary societies, young people's organizations, such as Christian Endeavor, Epworth League, Luther League, etc., the Sunday school, missionary departments in the church, rallies, conventions, and summer assemblies and conferences, and that through these organizations and group gatherings of various kinds they are making their contribution to the missionary enterprise of the Christian Church in America. Widely varying methods are used in the different denominations. A few have distinctively missionary organizations for young women separately, or for all young people, as, for example, the Disciples of Christ and the Reformed Churches. The Methodist Episcopal Church, South, is in process of combining all the missionary work done by young people of the Sunday School, Epworth League and young people's missionary society. Young people's missionary interest is fostered by the Christian Education Department. In the Congregational-Christian Church young people's missionary interests are fostered by the Christian Education Department. Missions is made an integral part of every youth program and an essential expression of the Christian spirit. In the Presbyterian Church, U. S. A., missions is an integral part of the total program for young people. Christian education materials contain definite missionary units. Separate missionary organizations for young people are not promoted. The Westminster Guild is a national organization for young women (18-23) but it is not wholly a missionary organization. The United Presbyterian Church has a Young People's Christian Union, a fraternal union of all young people's societies under the direction of the Board of Education. Complete statistics are not available as to the total number of existing young people's organizations in these denominations but the aggregate membership is well over a million, a great potential force for missions.

In the findings of a conference of young people's secretaries

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held in connection with the 1933 Annual Meeting of the Council of Women for Home Missions, we find the following regarding missionary education of young people:

1. We recognize the value of having missionary education a part of the integrated program of the church, but until this is possible, we recommend that all the agencies in the church correlate their programs.

The integrated program offers a place for special interest groups, such as young women's mission study classes, service groups, etc.

2. We recognize the trend in some denominations to build a total program of which missions is an integral part, that will reach all the young people of the Church, and that these denominations are not promoting distinctly missionary groups.

3. We recognize the difficulty of promoting a youth-centered program in some young women's organizations which have in their membership those who should be enrolled in an organization of older women, and we realize that young women will usually profit most in an organization which is wholly their own responsibility. However, we do realize that after high school age, grouping might be according to interest rather than age.

In the various denominations opportunity is given at summer conferences and camps for the creation of missionary interest. 605 denominational summer conferences and camps have been reported. At some of these practically the entire program is devoted to missionary education, at others one or more sessions a day are used for missionary courses and sometimes the evening programs are missionary in character. With only two exceptions, all the reports of denominational conferences showed an increase in attendance during the last few years. In addition to the denominational conferences, there are several interdenominational conferences for adults and young people, some entirely missionary, others having a varied program of religious education of which missions is a part. Young people are taking an important place in these conferences.

Throughout the year opportunities are also afforded for missionary education at district, state and national rallies and conventions. In the United Lutheran Church a national young women's congress is held annually. In the Disciples Church weekend "World Fellowship Meets" are held in ten states. The entire program is missionary with missionaries and nationals in attendance. In the Reformed Church in America missionary rallies are held for all the young women of the Church in a certain area.

No accurate figures can be secured as to the amount of money contributed annually by young people to Home Missions. Incomplete reports for thirteen denominations give a total of approximately \$321,000. As a rule, special missionary projects, denomi-

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national and interdenominational, are assigned to young people's groups for support, programs and other educational materials being provided by the national agencies for their use.

For some years the Council of Women for Home Missions had a Committee on Student Work which cooperated with the Federated Student Committee, promoted the interdenominational projects among students and was a correlating agency for the student secretaries of the various denominations. In 1931 this Committee was enlarged to include young people's secretaries of all denominations constituent to the Council of Women for Home Missions and the name was changed to Committee on Young People's Work.

From the Conference of Young People's Secretaries, in addition to the findings already quoted in this report, come the following regarding missionary interest among students:

"We deplore the fact that our contact as a Council Committee with student groups is ineffective for the promotion of missionary interest; and we desire to do more along this line through a closer cooperation with student secretaries, student pastors, and others who have contacts with students.

"We recognize the fact that students may not always be interested in the current theme for mission study and that our missionary literature should be related to their interests."

Much of the present work of the Committee is being based upon the findings quoted in this report, as well as other lines of work, such as peace education among young people; contacts between young people's groups in local churches and students from Europe and the Orient studying in this country; a speaker's bureau through which foreign students, as well as Indian, Negro and European-American students, who would welcome opportunities to speak to young people's groups and enter into their discussions, may be placed in contact with such groups; work with certain groups as laboratories for a special program of Home Mission interests with the idea of increasing the knowledge among our young people of the interdenominational task before the Home Missions boards today; an interdenominational meeting in the spring of 1934 for missionary chairmen of young people's societies in the area of New York City at which time there might be general discussion of program possibilities, problems, and a look into the future.

It is also recognized by the Conference of Young People's Secretaries that since the young people of our churches are interested in the interdenominational activities of the Home Missions Councils, they ought to have direct contact through representation on committees of the Councils. The Committee on Young People's Work is also carrying out this recommendation, already having added to itself, as associate members, young women who are leaders of young people in local churches.

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The conclusion which might be drawn from the above report is that young people are taking an active part in the missionary enterprise, not only denominationally but interdenominationally, and that interest in missions and world friendship seems to be increasing among young men as well as young women, inspired, no doubt, by the splendid program material which is being made available to young people by national boards; by the splendid conferences held throughout the country; by contact at these conferences and in their local churches with missionaries and nationals; and by the modern trend not to consider missions as something quite separate from the program of Christian education but to integrate missionary education into that program as a natural expression of the Christian spirit.

In the findings of the Annual Meeting of the Home Missions Councils held in January, 1932, we find this significant statement:

"It is evident that the future of the Christian Church, not only in the pulpit but in the pew, rests in the hands of the youth of today."

It is gratifying to note that there is a trend on the part of national, as well as local church leaders to give to youth those positions of responsibility which will enable them to take leadership in the church of the future and not to force upon young people a program in the creation of which they have had no part, but to work with them in the development of their own programs, enabling them to thus express themselves and so acquire that experience which will make it possible for them to carry forward wisely and well the work of the church.

General Aspects

Very little permanent success has attended the efforts made at various times to interest men's groups, as such, in the work of Home Missions. Decided progress is being made, however, in emphasizing the place of Home Missions in the total program of the local church. In this the minister is the key man. With his active cooperation much can be done; without it, very little. Excellent materials of many sorts have been provided by the boards, including leaflets, church calendar inserts, visualization aids as moving picture reels, stereopticon lectures, posters, maps and pictures, pageants and plays, program outlines, study course materials, data for sermons and leaders' talks, and other types of helps. Missionary speakers are generally made available. Church papers and the secular press are used for publicity notes and articles. These and many other devices are keeping the cause of missions constantly before the church. Nevertheless, a dishearteningly large number of church members have never been effectively reached. The necessary task today is to make the church see the urgency of this task, and, seeing it, devote itself anew to carrying it forward.

PART III
OUTLOOK
AND
FORECAST

SECTION XII

MOTIVE AND OBJECTIVE

Why Home Missions today? The frontier in the old sense has disappeared. The pioneering days of discovery and settlement are over. The infant nation of the eighteenth century, the rapidly-growing adolescent of the nineteenth century, has become the mature giant of the twentieth century. America has grown up. While it was a-growing, Home Missions had a vital contribution to make. Its story is inextricably a part of the story of the church and of the nation. But that was yesterday. What of today? This is the question that has found lodgment in many minds.

Suppose that Home Missions had been abolished at the turn of the century; that for the space of a generation none of its characteristic activities had been carried on, either denominationally or interdenominationally, either nationally or locally. Even more, suppose that all memory of its past existence had perished. But suppose, too, that Christian motive had continued—even at its present unsatisfactory level; and that Christian men, with no knowledge of how their fathers had acted in the past, had become aware of the facts concerning the American nation such as are set forth in this report,—the regional inequalities in material resources, the unequal distribution of wealth and culture and opportunity for advancement, the richly variegated pattern of our population, the confused medley of ideals and standards. How would such Christian men then react? In what ways would Christian motive assert itself and through what specific means would it impel them to proceed?

Is it not certain that Christian motive would inevitably impel them to a sharing with all sorts and conditions of men, in all kinds of circumstances, in all things essential to Christian fulness of life?

In responding to this impulsion, they would be making common cause, not with aliens and strangers, but with brethren. In all places where our blood relations dwell; whither our children are scattered; whither our own wayfaring steps have wandered to find new interests and new friends; where our wealth is invested; wherever the ties of common nationality bind us and the symbols of political unity are revered; through all the extent of space within which we are connected by networks of communication, over land and sea and through the air, of business organi-

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zation and of manifold common interests—there the Church of Jesus Christ must immediately be found, bringing such as it has to its own kin and kind, everywhere seeking to equalize religious opportunity between the more and the less highly privileged. In the sense of these manifold ties, sharing is not a matter of constraint but of spontaneous instinct. This is Home Missions in essence. If abolished it would have to be re-created, so long as the Christian motive and the Christian conscience existed.

Should Home Missions have been thus forgotten and re-born, one can imagine it undergoing a period of one-sided sentimental unfolding before it became sobered and guided by the sterner realities. But it would soon have to learn through hard experience that equality of religious opportunity with another is not something which can be bought and paid for by superior wealth, or given outright by superior culture. In all the better history of Home Missions, the heart of the process has been the helping of less privileged people to help themselves. Its essential method has been the communication of Christian dynamic through the gospel. It has sought first of all to share Christian valuations of life; to arouse Christian desires for oneself, one's children, and one's community; to create Christian standards of the good life and the commonweal. It has sought to lead local communities to begin doing for themselves religiously, starting the simple activities of Sunday school and lay service, before calling for help for the organizing and equipment of the fully-established church and the maintenance of whatever is regarded as essential to Christian fulness of life. This local initiative and self-help are as fundamental to the sharing of religious opportunity as is the response of the church to manifest inequality. These are the two indissoluble aspects of a single experience shared by people bound together in Christian fraternity.

There are human elements in our population between whom and the majority of the nation this basis of spontaneous mutual concern does not exist. They did not share common origins with us and have only partially entered into our common history and experience. Differences in culture, language, spiritual and practical outlook, alienate them in many ways from the majority. With respect to these, the Christian motive works less inevitably. It has to remind us more frequently of the inclusive love of Christ, of the inescapable entanglement of the fate of all in the fate of the least of these our people, of the unrealized values which lie in the peculiar heritage and native gifts of folks of many colors and languages. Nevertheless any real recovery of the freshness and innocence of primitive Christian motive would at once work strongly in their behalf. The sharing of religious opportunity in all ways essential to the fulness of life would naturally include them as among the most interesting as well as the most needy of its participants.

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Many secular analogies would occur to reinforce this purposeful sharing of life under Christian motive. Thus, a great system of national highways has been built, linking together all parts of the nation. In its construction local funds have been supplemented by state funds and these in turn by the funds of the national government, until ease of communication has been relatively equalized. This has been partly for the sake of trade, but has been no less truly in behalf of the social knitting-up of the nation into a unity. So we have given objective embodiment to the ideal that the concern of one is the concern of all.

In education, too, one of the most firmly established of modern principles is that all of the people of a state should share in the financial support of all the schools. The Federal government has assisted through grants of money and otherwise in developing special forms of educational opportunity. The principle at least is accepted, though imperfectly realized in many sections, that the poorest locality should enjoy a type of training befitting American youth of whatever station.

In other ways the sphere of the nation's secular sharing under essentially Christian ideals has been greatly enlarged in recent years. Pertinent instances are the considerable expenditures of the Federal government for the promotion of agriculture and industry, for the protection of the people against flood, pestilence and disease, and for the relief of poverty. This whole increasing habit of treating the needs of any as the responsibility of all is now culminating in the vision of a planned national economy. The program of the National Recovery Act and the many related activities of the Federal government have definitely committed our nation to a policy which, in justice, shall secure for all the essentials of the good life and thus fulfil "the great American dream" which has remained the splendid heritage of our people throughout all its vicissitudes and struggles.

One of the most significant developments of recent decades has been the increasingly Christian motivation, in a fundamental sense, of the social activities of the government. The very magnitude of such sharing under the agency of the government raises the question in many minds whether the necessity for some, perhaps for much, of the church's older program of missionary effort may not have ceased. Beyond all question, the extension of public responsibility into many fields which not so long ago were almost exclusively the concern of the church, requires some shifts of missionary method and the possible abandonment or curtailment of some specific activities, which it has been the business of this report to disclose. The American state, however, assumes no duty in the church's central sphere of the proclamation of the gospel and the direct teaching of religion. That remains the function of the church alone as a voluntary Christian fellowship.

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But quite apart from the distinct functions of church and state—a question too complex to be adequately treated here—a more profound social analysis makes one doubt whether there are any spheres in which responsibility for human well being can be exhausted by the fullest possible expansion of public activity. It is more likely that a wholesome balance between the public duty of the state and the private duty of its citizens, voluntarily organizing themselves as men of goodwill, requires a permanent activity of both in all areas of human welfare and service. There is no point at which constructive public welfare work does not need to be supplemented, and few at which voluntary initiative may not need to pioneer. Certainly, no activity of the state can absolve the church from her commission to serve in all ways essential to Christian fullness of life as differences in need and ability demand.

In the field of Home Missions, therefore, we have no reason to believe that the state is about to run the church out of a job. The division of responsibility between the two will vary from time to time and from sphere to sphere. The church must continuously be ready to readjust her methods in correspondence with the widening reach of essential Christian activities outside the church.

It is unnecessary to insist upon a point which is vigorously and completely established by the Christian consciousness itself. Its very essential genius is to share. For its own normality and health's sake, it could not abandon sharing if it would. It is under compulsion to give what it has found without limits. Christian youth, in particular, wants to push out the frontiers of its experience and sympathy and to enrich its imagination and heart through wider comradeships than those of the home, class, or community to which it belongs by accident of birth. It wants to include all sorts and conditions of men in a comprehending and rewarding fellowship and to emancipate itself from unintended prejudice and the bondage of narrow locality. The moral and spiritual life, the happy existence of mankind as members of society, need and require a vital sharing which is the central fact of missions. This one would inevitably discover if missions were making a new start at the beginning of this second third of the twentieth century.

In thus asserting the inevitableness of Home Missions as an impulse to share our highest values and equalize opportunities, the Committee is not implying that this unselfish Christian motive has always controlled in Home Missions or that it is completely dominant today. Where so many organizations and individuals are concerned in a program of such dimensions no single statement of motive will explain all their actions.

Historically, the Home Missions enterprise was very largely a program of denominational church extension. Even those

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forms of missionary service which were the most arduous and, in any practical sense, the least rewarding, were largely undertaken as a part of a process of denominational expansion. This was necessarily so. The early settlers from countries beyond the seas brought their religious faiths and their church organizations with them to their new home. Naturally enough, each denomination sought to extend itself into new sections of the country. Each felt that it must keep up with the march of empire and plant itself in as many new communities as possible. It was motivated, no doubt, by a sincere desire to give the gospel to the people who were spreading over the rapidly growing west. But it was not an unmixed motive. Mingled with the zeal for the spread of the gospel, was a lively desire to plant the church of a particular sect. Obedience to the great commission "to preach the gospel to every creature" was encouraged to a considerable degree by the selfish desire to preach the gospel of a peculiar brand, and establish a church of a special type. The old church extension movement was inspired and energized to no small extent by denominational ambition. It was largely theological and ecclesiastical propaganda. Such considerations do not seem so important to us now. Nevertheless, this sectarian motive of denominational church extension has by no means been eliminated from Home Missions.

There are many evidences that a change is taking place. Missionary leaders are increasingly anxious to build their programs around more unselfish and more vital Christian objectives and are less likely to view them simply as means of denominational enlargement. The compelling purpose of the new Home Missions must arise out of a new set of considerations. These considerations are efficiency of ministry, not mere occupancy of a field; community service, not community exploitation; economy of workers and money, not wasteful competition; real Kingdom interest, not denominational advantage. Every Home Mission church, every Home Mission program, every Home Mission dollar, every Home Mission worker must be brought before these four judgment seats—Are they furnishing an effective and worthwhile ministry? Are they really serving the community? Are they using missionary funds economically and missionary personnel wisely? Are they seeking first, the Kingdom of God and His Righteousness?

SECTION XIII

THE MEASURE OF ADEQUACY

Is the enterprise of Home Missions adequate today? Does it, as now conducted, fully meet the needs of its entire field, so far as those needs may properly be regarded as within its responsibility? Are its results commensurate with its costs? For even an approximate answer to such questions many factors must be considered. Assuming that the territorial limits of Home Missions, as defined in this report, may be accepted, the measure of adequacy seems to involve at least the following criteria:

1. *Primarily quantitative considerations*—Is the present enterprise, as to volume, geographical distribution and distribution according to type of work, adequate, *first*, to cover the entire area? *second*, within the entire area to serve all elements of the population? *third*, for the entire area and for all population elements, to minister to every type of need, otherwise unmet, that has relation to the development of Christian fulness of life? *fourth*, to provide for the church at large such leadership and technical service as it may properly expect from its Home Missions' organization?

2. *Primarily qualitative considerations*—In the conduct of the present enterprise, *first*, are our missionary objectives, in each situation and for the work as a whole, explicit and clear? are they religiously and socially valid? does Home Missions evidence a sound philosophy, a tenable point of view regarding the goals of human progress both for individuals and collectively? are its immediate and localized objectives properly consistent with underlying, long-view objectives for society as a whole? *second*, does our work measure up to the highest standards, in quality and competence of personnel, in equipment, in methods, in general effectiveness of performance? *third*, is an effective balance achieved between the distinct and separate aspects of the total program? is the entire program consistently cumulative in effect? *fourth*, is the maximum in results secured without undue duplication or waste of effort or money? are we successful in achieving our objectives?

3. *Primarily administrative considerations*—In the administration of the work are both policy and procedure satisfactory with respect to, *first*, the relationship among all the missionary agencies and forces involved in any given task? the relationship between missionary agencies and all other agencies whose

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interests impinge upon the broad field of missionary activity? *second*, the participation of the communities or groups served in the support, management and direction of the program? the progressive development, within each distinctive group, of its native capacity for self-leadership and self-management, within the framework of a national and international social order? *third*, the relationship of administering agencies to the missionary personnel and the maintenance of just and reasonable personnel standards? *fourth*, the relationship of the missionary enterprise to its supporting constituency in the church at large? *fifth*, the efficiency and relative cost of administrative and promotional processes!

Here are many questions, surely, to which an exact answer cannot be made. We have neither the precise standards of measurement nor the facilities for such a thorough-going appraisal. In any event, some of these questions are of the sort that must remain matters of opinion. Something can, however, be said concerning each of these three sets of considerations which will help us to see how far we have gotten with this task and how much of it yet remains unfinished.

QUANTITATIVE MEASURES

In using the term 'quantitative measure' we do not mean to suggest that it is possible to express in percentages the degree of occupancy of the field. There is no known way to do that. What is meant is that we are deferring consideration of the quality of service rendered and considering only the amount, kind and distribution of work. Broadly speaking, there is no part of the Home Mission area nor any considerable population group which is not reached with some sort of Home Mission program. The strictly religious aspects of the work are the most widely extended; educational work comes next, then general community work with medical and other specialized services last. Of all missionary enterprises 61 per cent are churches, one-third are mission Sunday schools, 2 per cent are community stations, 1.5 per cent are schools; the remaining 2 per cent include a variety of types. Of all missionaries, 67 per cent are ministers of churches, 13 per cent are teachers, 6 per cent are community workers, about 2 per cent are doctors and nurses, 1.5 per cent are Sunday school missionaries, the remainder are of many different types. For convenience the principal types of work will be considered separately.

The Church

The areas most inadequately occupied by the church are Cuba, Haiti and the Dominican Republic. In each of these countries Protestant churches are accessible for only a small proportion of

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the population. In rural America the problem is not primarily one of an insufficient number of churches. There are unchurched neighborhoods in every part of the country but they are mostly small. The primary problem is the re-alignment of church forces, to diminish the effect of over-churching and to extend the area of the active ministry of existing churches. The rural field needs, also, a considerable enlargement of the program of Sunday school missions and pioneer evangelism, particularly in the more sparsely settled portions of the west and southwest. The number of people totally unreached by existing institutions and services is very great. In the cities, again, the question is not in any large degree one of an insufficient number of churches but of a more effective distribution of church strength to serve the entire area of the city and its suburbs. In both city and country, of course, the consideration of quality of service is fundamental.

As regards special populations, the situation is more difficult to appraise, even if we assume that an equal degree of urgency exists, initially, for a Protestant approach to each of these groups, which not all would concede. For most racial groups of European origin, being largely congregated in cities, the problem is involved in the question of the adequate service of the entire city. Of separate racial enterprises there is an insufficient number to cover the entire field. But, in general, an ample number of churches of other sorts are available. Here again it is a question of a city-wide church strategy and of a redirection of attention that all groups in the city may be served. Of all racial groups, the Jews are the most largely unreached—and unsought. Among Orientals, there is excessive competition at certain points, but very many outside of the larger centers are unserved. The considerable Chinese population in Cuba is largely neglected. Among Spanish-Americans and Mexicans there is definite need for an expansion of service, particularly among the more widely scattered groups. Among American Indians, about one-seventh are quite unreached. Of the great army of migrant workers, a very large proportion are served very inadequately or not at all. The Negroes have generally more churches than are necessary if they could be developed to render an adequate ministry. The same thing is true of the Southern Mountains. The Mormon Area is very inadequately occupied by the Protestant church. Among the Indians in Alaska some of the more inaccessible tribes are unserved.

In general, there seems to be not much necessity for new churches save as new communities, suburban, industrial or otherwise, are developed. There is great need of a re-alignment of existing churches. This will involve, sometimes, re-location, or re-grouping, or the extension of parish areas, or the redirection of programs and activities. Very often it involves a change in dominant interest and a new desire to serve a more inclusive

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group. There is need of a more flexible ministry, more adaptable to changing conditions. There is need, too, of a more mobile ministry, able to reach and serve scattered populations and moving groups for whom more formal programs cannot be maintained. There is need everywhere of a wider-scale planning, on an interdenominational basis, that will more effectively utilize existing facilities for the extension of service to the, literally, millions who are now without any adequate ministry.

Institutional Work

The only areas in which it seems to be still necessary to expand present educational programs are Haiti and the Dominican Republic, and possibly Cuba. In other fields there is good reason to believe that the educational responsibility of Home Missions is a diminishing one, due to the development of public educational facilities. There is still definite need, on strictly *educational* grounds, of educational work among Negroes, Spanish-Americans, Indians, both in the United States and in Alaska, and in the Southern Mountains. In these and other fields, there is a legitimate place for educational work to advance specific *missionary* purposes of leadership training and religious education. There is need, however, to restudy the educational program and in many sections to effect a redirection and in some instances a consolidation of institutions. In general it may be said that elementary school work is of rapidly diminishing importance in Home Missions (or was until the depression paralyzed so many school systems). Secondary and junior college work will be for a long time important, particularly if of a less conventionalized and more experimental character. Schools of college or seminary grade, and those specializing in the training of workers, while not numerous in Home Missions, represent situations which must be individually considered, not only from the point of view of need for the particular school but as to whether it should be maintained from missionary funds. On this level the tendency is toward fewer and stronger institutions which will conserve funds and increase effectiveness. Such a policy should be pressed.

Community work in Home Missions takes many forms, ranging from highly organized, institutionalized service, as in some city neighborhood houses, to very informal activities carried on by a single worker with almost no equipment in some remote rural community. The necessity for it varies with (1) the availability of other social welfare services; (2) the degree of social isolation; (3) the degree of social and intellectual retardation; (4) the degree of transiency and the rate of social change. It seems most fruitful in its services in the West Indies, in congested city and industrial centers, among the Indians, Orientals, Mexicans in the southwest and in the Southern Mountains. The

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inadequacy of the present programs seems most glaring among four groups—Negroes, Indians, Mexicans, and in the West Indies. The need appears to be, in general, not for a multiplication of separate community centers but rather for the development of a service program in connection with churches, schools and other institutions. An exception would be any group among whom the church is poorly established, as, for example, the Mexicans.

Medical service has been most extensively developed among the Indians, Eskimos, Spanish-Americans, in the Southern Mountains, in Puerto Rico and in the Dominican Republic. This is a field in which the need for missionary activity is still very apparent but may be expected to diminish. Among Indians and Eskimos the Federal government should ultimately assume this responsibility completely, as it has already done in part. The medical program in the West Indies needs to be greatly enlarged and should be extended to include the interior of Cuba and Haiti. This is true also of the Negro field in the South. In every field there is need for a more extensive service in health education, public health nursing and clinical and dispensary service.

The other institutional services of Home Missions, as in the maintenance of orphanages and homes for the aged, have not been so widely distributed as these other forms of work. While recognizing the value of the work now being done, we do not recommend an enlargement in Home Missions of this type of service.

General Service

We have elsewhere in this report expressed the judgment that the service function of the boards in relation to the church at large has a potential importance far beyond its present development. This seems to the Committee a very inadequately conceived and developed aspect of Home Missions work. The need of the church for a dynamic, resourceful leadership in evangelism, local church programs, the broader church strategy within states and metropolitan areas, church equipment and finance, and the application of Christian principles to current problems is not being met by our present resources either within or without our missionary agencies. Much of this service, to be sure, might best be provided interdenominationally. But however provided, the need for it is clear and this, it seems to us, is one of the least adequate phases of the present missionary program.

Summary

Perhaps the most important quantitative questions are two: *first*, the weighting of the program with respect to areas or populations; *second*, the weighting of the program with respect to types

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of work. With respect to the first, we need a more realistic and less sentimental approach; with respect to the second, more flexibility and less attachment to traditional considerations and to localized affections. In this connection we commend a careful study of the tables in Section III showing the distribution of Home Mission enterprises and resources. We are not disposed to count the cost of winning any individual to Christ. The few thousands of Eskimos along the northern rim of Alaska are, we believe, as precious in the sight of God as are the teeming millions of our great cities. But we cannot escape the practical problem. With strictly limited resources, if we are to make America Christian where must the focal points of our effort be? Every denomination likes to have a few Indians or a few Orientals to serve. Everyone is attracted by the picturesque needs of the Southern Mountains. But can anyone fail to sense the contrast between a per capita expenditure of 23 cents for 12,000,000 Negroes and of \$3.76 for a third of a million Indians? Or between an expenditure of over \$300,000 for less than 60,000 people in Alaska and of about \$90,000 for nearly 4,000,000 people in Haiti and the Dominican Republic? Perhaps the only answer is that "these things ought ye to have done and not to have left the others undone." We are not disposed to dogmatism. But it seems clear that the question of the future character of America revolves about the questions (1) of what happens in rural America, the great seed-bed of our population; (2) of what happens in our cities, where is the vortex of the struggle for dominion and power; (3) of what happens to our major racial groups, about which must focus the clash of contrasting cultures and of dominant group interests; (4) of what happens to our sister republics and our dependencies to the southeast, which will largely color our relations with all of the western hemisphere south of the Rio Grande. A realistic policy would insist that increasingly we must mobilize our resources to make the Gospel effective in these four great areas of national concern.

As to the weighting of the program with respect to type of work, we can not help but feel that we have shown more tenacity than judgment in holding on to many of the specialized service institutions that have been developed in days gone by. More often than not it is the attitude of a particular giving constituency that makes it difficult to close up an enterprise when its usefulness is diminished. Furthermore, local loyalties, amounting in some cases almost to idolatry, and denominational stubbornness prevent the closing of thousands of churches for which the future is at best uncertain. From the program as a whole we would not willingly eliminate any of its characteristic emphases, typified in the church, the mission Sunday school, the community center, the school, and the medical service station. But we do believe that the balance among them must be a mat-

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ter of constant adjustment which ought not to be hampered by purely traditional considerations.

QUALITATIVE MEASURES

If we find it difficult to appraise the present Home Missions enterprise *quantitatively*, no one will question that it is much more difficult to appraise it *qualitatively*. The aim of Home Missions is the Christianization of America by the spiritual release of every individual, enabling each to cope with life's problems because he has an inner and vital strength derived from communion with God in Christ, and encouraging each in the cultivation of those social understandings that express themselves in justice, so that "righteousness shall flow down as a mighty stream" in the life of our nation. No one knows how far from realization this ideal remains or with how little justification on the missionary map of the world this Home Mission area is left white in contradistinction to the blackness of so-called heathen lands. But we do know that Home Missions must be animated by an adequate motive if its task is to be accomplished. We know, too, that that adequate motive must do more than animate the missionary. It must express also the profound and sincere faith of the church itself. It is not only on the mission field that the impelling motive has seemed sometimes to become confused with lesser issues.

In any evaluation one must recall and pay grateful tribute to the magnificent service rendered through more than a century by thousands of devoted men and women who have worked and prayed and sacrificed that Christ might be known to all people and that this land might be in very truth a Christian land. One has only praise for their devotion, for their pioneering spirit, for the often statesmanlike quality of their planning. On the foundations laid by them must Home Missions of today build—retaining the essence and the zealous ardor of their service but adapting the outward form of what they built to the demands of this swift-moving, ever-changing present day.

Objectives

Of the underlying motive of Home Missions, of its impelling spirit and compelling purpose, there is little that needs to be said other than what has already been said in the earlier Sections of this report. It is not to be expected that over 21,000 different workers would all have identical views of their mission. With such diversity of background some difference in interpretation must exist. Yet we believe that what has been said in Sections I, II and XII fairly represents the spirit of this great body of workers and of their supporting agencies as a whole. But even if this be so, what can be said as to the clarity and validity of those immediate objectives which are given practical

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expression in the institutions and programs and regular activities which this missionary motive has created?

At various points in our discussion we have had occasion to point out that there are aspects of the program in which the objectives appear confusing, even contradictory. This is often the case with an institution the original justification of which has disappeared. The institution, a school perhaps, has continued, with some modifications of program, meanwhile seeking other grounds to validate its existence. Or here is a church, originally established to serve a distinct racial group, and justified on that ground. Its group has ceased to be a distinctive group. Or another church was established when denominational considerations seemed more compelling and were certainly more appreciated than now. Or still another church came into existence when the pertinent question about a country road was not how long it was but how deep it was, and when farmers were confined within the narrow radius of a team-haul. There are thousands of churches and other institutions that would never be established today where they are or as they are. But they are there. The reason for their existence has, at least, changed; in some instances it has been removed altogether. These things are matters of commonplace observation.

On the other hand, it may with equal fairness be said that very many churches and other institutions have progressively and increasingly justified their existence by keeping their programs flexible and adapting their immediate objectives to their altered circumstances. So an elementary school becomes first a high school and then a hostel and community center. A city church is now a family church, now a center for a teeming polyglot population, now a many-sided service institution for Negroes. An enterprise for a single nationality broadens its scope to serve several races. Few mission enterprises have remained static.

A sound philosophy of missions is not to be evolved out of theory, but worked out in experience. Except in the most general terms it will not be the same in any two of the major fields of work. Some general principles will hold true throughout but their applications will vary. In the main it seems to us true that Home Missions is hammering out a tenable, workable philosophy for the various parts of its field. A few illustrations will suffice. Among the Indians, the program of Home Missions is now being brought into alignment with the policy of the Federal government. We are moving forward on the principle that the destiny of the Indian is to take his full place as a citizen of the United States. With all racial groups, the policy is away from social segregation and toward social assimilation. With all dependent groups the policy is away from paternalism and toward the development of native capacity for self-direction. In all special services, the policy is to develop the will and the

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capacity of the community and the state to provide those social facilities which, in American theory, belong to the community and the state. In all mission work, the policy is away from the merely remedial and corrective toward the fundamentally constructive. In these and many other particulars the policy looks in the right direction. Furthermore, and even more important, the whole animating idea in the Home Mission program has been, increasingly, to look at the problem of social progress as an inclusive problem. Evangelistic, educational, medical, service activities are not thought of as detached and unrelated interests, but as parts of one problem. Home Missions has aimed to give religious development (its primary interest) a solid and enduring foundation in social well-being. We feel that we may justly say that in these particulars the philosophy of Home Missions is sound, that its objectives are clear and valid.

On the other hand, we fully recognize the width and depth of the chasm between our ideals and our practices. We need today, more than ever before, to re-examine and re-formulate the objectives of each separate enterprise and to see to it that they square with our conception of the need faced and the general policy to be followed.

As to standards of work it is impossible to generalize. We have previously considered certain weaknesses in personnel. For many tasks we have been using inadequately prepared workers. This is notably true in much of our church work and in our community work. Yet the spiritual quality of the missionary personnel is very high. In educational work, many institutions have from the first been trail blazers and are today models of efficiency. The schools as a whole are probably not much in advance of the prevailing standards of the public schools of their various sections. In medical work, high technical standards have generally been maintained, but there are weaknesses here to be corrected. In community work, the quality of performance is uneven, but the average is commendable. In the work of the church there are no generally accepted standards or objective tests of adequacy in the sense that there are in a school or hospital. The training of teachers has been graded up by the requirements of state departments of education and by the general enthusiasm in mission schools for accreditation. The technical standards of hospitals are regulated by law. Nothing regulates the standards of ministerial training and fitness except denominational practices and those are notoriously lax. It is an unfortunate fact that, taking the field as a whole, the ministers are as a group the least well prepared body of workers. The churches as a group show wider variations in efficiency than any other type of institution. No school could long exist on as meager and inadequate and spasmodic a program as is characteristic of thousands of churches. At the other extreme are

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churches of outstanding and distinguished quality of service. But there is great need of improvement in church programs along the lines suggested in earlier Sections of this report.

Probably the most serious weakness to be considered in this connection has been the rather general failure to achieve a proper balance in the total program and a satisfactory coordination between its various parts. This is partly because different types of work have often been administered through different agencies. It is greatly to be regretted that schools and churches and community centers have sometimes worked, if not at cross purposes, at least without any clear integration of program. In some fields, from the point of view of the total need, the program is over-weighted at one point, under-developed at another. We greatly need to unify our approach and coordinate our program for each field of work. This is as much a problem and a necessity within a denomination as it is between denominations.

But the real question of quality is an evasive and nebulous one. In practise we know all too well that high technical standards are no guarantee of superior service and that standards which are low by any objective test are no barrier to it. We all know schools and hospitals and churches that are excellent in every particular but one essential one—the spiritual quality of their product; and others that seem to have nothing to commend them except that. Are all churches equally good, given equal standards? We know that they are not. The differences are more subtle but vastly more important than the obvious differences in ritual or dogma or program. Perhaps this is why many missionaries who never even heard of modern standards of efficiency were able, like Paul and Silas of old, to “turn the world upside down.” We believe in standards. But even more we believe in the necessity of cultivating the spiritual quality of our work. The two are not inconsistent, but they are different. And the spiritual quality of the missionary force is high.

Finally, while there is undoubtedly some duplication of effort, some waste of money, we are convinced that the program as a whole is thoroughly justified by its results. We do not believe there is any other expenditure of equal amount anywhere that has been more fruitful for human good, for social progress, and for the building up of the Kingdom of Christ on earth, than the amount expended in this program of Home Missions.

ADMINISTRATIVE CONSIDERATIONS

This is a simpler matter to consider. On the administrative questions involved in this task it is easier to give categorical answers. First, as to relationships: the relationship existing among all the missionary agencies and forces involved in any

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given task is seldom entirely satisfactory. Nationally we have made great progress in unifying the policies and purposes of the various denominational agencies and in creating channels of joint planning and joint action. On the field there is still a measurable though constantly decreasing amount of competition. More important, probably, than actual competition is the lack of positive coordination. Our need here is for planned programs and for joint action in carrying them out. This we are beginning to get in most fields, as we have long had it in a few fields. But the process is too slow. As between the missionary agencies and other types of agencies operating in related fields, there is some lack of understanding and some duplication. In the educational field, for example, the relation of the mission school to the public school system is a perennial problem. But in all such relationships there is an increasing awareness on both sides of the importance of mutual understanding and cooperation and an increasing readiness to be mutually helpful.

In the past we have frequently erred in the direction of an excessive paternalism in mission work. Too much has been done for people. Too little attention has been given to helping them to do for themselves. This is generally conceded today and current policies look in the opposite direction. In a few fields we have had conspicuous success in developing leadership and capacity for self-direction. Cuba and Puerto Rico are notable in this respect. So, too, is the Negro field and some of the foreign-language work. The Indian field is an unfortunate example of relative failure in this regard, notwithstanding some individual exceptions. Generally today there is a reasonable insistence upon a proper local participation in financing the work. This is made difficult by the generally low economic levels of mission fields. On the whole, mission fields contribute fairly according to their ability.

The policies of the boards with respect to their personnel leave much to be desired. The salary levels are generally too low. This is especially true of ministers of churches who have been the victims of a poor administrative system that divides their support in fluctuating and uncertain ratios between the local fields and the missionary treasuries. Moreover, the boards have not sufficiently dignified and magnified the work of the average Home Missionary. No religious worker anywhere has a harder task or is more deserving of the generous and assured support, on an adequate and self-respecting basis, of the boards and of the Church at large.

The relationship of the boards to the supporting constituency is a problem that works two ways. The board is under obligation fairly to represent its cause to the church and economically and wisely to administer what the church gives. This, in the main, we believe they do. The church, on its part, is under

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obligation to be as Christian in its own attitudes and practises as it expects the missionary to be. The church cannot consistently condone economic injustice or racial discrimination in itself and expect to achieve the opposite through a missionary program. Doubtless the mission boards have the responsibility of making this clear to the church.

As to board operation, our study leads us to believe that the enterprise as a whole is effectively and economically administered. Taking all factors into account we do not believe that administrative and promotional costs are excessive. Room for improvement there undoubtedly is. But the enterprise as a whole will bear close inspection.

In concluding this appraisal, we are sure of but two things—that we have a conquering cause and that our present enterprise is inadequate to the need of the day. We do not doubt the adequacy of our divine resources. But we are convinced of the inadequacy of our human resources. Without question we should be accomplishing more than we are.

This report shows annual expenditures for Home Missions of the denominations cooperating in the two Home Missions Councils of \$24,000,000 and Home Mission workers numbering 21,000 serving in 29,000 enterprises. So large a force with so great a fund should meet the need more adequately than is being done. The almost 30,000 enterprises, however, embracing problems of property, of the interest of giving churches, of denominational pride and affection, complicate the whole problem. But few tasks are impossible of solution if those concerned have the will to face them frankly and to solve them whatever the difficulties. Are the denominations allowing sectarian differences that are not vital to any except the group holding them to stand in the way of the Christianizing of America? Are they more insistent on the acceptance of denominational creeds than on the acceptance of Christ as Lord and Master? Certainly every ecclesiastical group represented in the Councils believes in the similarity of aims of all the groups, and knows that the separations among them are not necessary to the acceptance of the living Christ. Until all are willing to grant this, *planned programizing* cannot be had.

The church suffers, as one social leader said of philanthropies, from a "vested interest complex." No group is willing to sacrifice that which it has built up: no group will consider going out of business in some areas or combining with other agencies in the same area; financial difficulties may force this eventually—why may it not be done in a statesmanlike way, willingly, quickly, efficiently and with enthusiasm?

Granting the splendid service being rendered by the denominations through Home Mission agencies, yet this report must fail if it does not again boldly call attention (1) to those sectarian

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rivalries which have done much to hold back the successful prosecution of the task of Home Missions; (2) to the tyranny of statistics and custom that have prevented readjustments on the mission field; (3) to the "contradiction between the attitude of the local giving church and the task to which that church has theoretically given itself through its contributions. The local church in a community, speaking by and large, does not practice economic justice or right racial relationships while in its theory of Home Missions as shown by its giving it believes in these things."

There must be a ringing challenge to the Church of Christ that it place *first* the needs of the people to whom Home Missions strives to minister, that it remember that the goal is the good of the individual or group approached and not the upbuilding of the denomination. An honest acknowledgement of this fact would send all forth to that united effort that would bring a new day in Home Missions. Has failure been because the appeal has been confused? "If the trumpet give forth an uncertain sound who shall prepare himself for the battle?"

The mission task cannot be remoulded all at once, but beginning with those phases of service where cooperation would most naturally be the logical and wise next step, and with those areas where planned programizing is most evidently the need, the Home Mission agencies, attacking the problems with willing hearts, would "progressively discover" a new technique of approach to the need. New methods, new machinery must be found for the meeting of today's problems. This task calls for the exercise of the best intelligence that the church can bring to bear on this question of how to prosecute the cause of Home Missions more widely, more successfully.

SECTION XIV

TOWARD A CHRISTIAN SOCIAL ORDER

The totality of Home Missions is more than the sum of its separate enterprises and specific services. It shares with the other agencies in the church the responsibility of making our nation Christian in every aspect of its life, activity, and influence. The Home Missions Congress in its statement of the objectives of Home Missions to which we have already referred emphasizes the obligation to help men and women "to discover and to accept for themselves and for society at large the full consequences of Christian discipleship." This can only mean that the Christian experience and Christian motive must impel men to the effort to make our communal life a true reflection of Christian ideals and the Christian spirit. It is a part of the task of Home Missions, then, to interpret Christianity to the life of our time and to submit that life to the test of Christian principles. The Home Missions Congress said elsewhere in its Findings—

"Home Missions has an inescapable responsibility in relation to the application of Christianity to current life problems. The exceptional difficulties under which many of our fields are laboring in this year of business depression accentuate the responsibility in the field of economic well-being. We believe our Home Mission boards should take the leadership in summoning Christian people to shape the economic structure of American life in accordance with Christian ideals. It is not enough to deal with economic crises as they occur. So far as in us lies, we must take measures to prevent their occurrence and to guarantee to all our people an opportunity to achieve a Christian standard of living."

The responsibility in the economic field which the foregoing extract emphasizes extends equally to all other common concerns. "The full consequences of Christian discipleship" is a phrase as inclusive as our human experience. What is the ground of the Christian's obligation with respect to these problems of social living? A report approved by the Presbyterian (U. S. A.) General Assembly of 1932 states it thus:

"There are those who do not hesitate to ask why the Church should interest itself in social and industrial matters—why it should not leave the questions of industry to political and industrial leaders. Every passing year makes the answer to such a question more evident. In its great task of making Christ-like men and women the Church cannot remain indifferent to conditions under which they live and do their work, for it is just those very conditions that determine ideals and character. All the social and industrial problems of America are

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problems of human relations and therefore are religious problems.

"Something may be done to solve them by legislation and by economic arrangement, but an ultimate solution is only possible through religion. Our social and industrial problems are due primarily to the fact that our true relations have been lost. We must get back the right attitude toward one another. For this we need faith,—faith in God and in man and the courage that faith can give. Christ must come into every aspect of human life or speedily be crowded out of all. If He is to be our Master anywhere, He must be our Master everywhere. Christ's sovereignty cannot be excluded from politics or industry, or from national and international interests. The unseen and the spiritual must dominate the material and the commercial, otherwise the fuller coming of the Kingdom cannot be realized, nor God's will done on earth, as it is done in Heaven."

What part has this responsibility of the Christian Church in the total task of human progress? The President of the United States recently gave his testimony to the effect that its part is an absolutely fundamental one. Speaking before the National Conference of Catholic Charities he said: "In the midst of these problems of material things—in the machine age of invention, of finance, of international suspicion and renewed armament—every one of us must gain satisfaction and strength in the knowledge that social justice is becoming an ever-growing factor and influence in almost every part of the world. With every passing year I become more confident that humanity is moving forward to the practical application of the teachings of Christianity as they affect the individual lives of men and women." Speaking of the events since his inauguration and of the recovery program of the Federal government, he continued: "The great and the outstanding fact has been the response—the whole-hearted response—of America. We have recaptured and rekindled our pioneering spirit. We have insisted that this shall always be a spirit of justice, a spirit of teamwork, a spirit of sacrifice, and, above all, a spirit of neighborliness." In the task of relief and reconstruction "the Federal government cannot, and does not intend to, take over the whole job." Churches and private agencies cannot be displaced by governmental agencies for two vital reasons. "The first of these is that, much as we strive for the broad principles of social justice, the actual application of these principles is of necessity an individual thing—a thing which touches individual lives and individual families. No governmental organization in all history has been able to keep the human touch to the same extent as church and private effort. Government can do many things better than private associations or citizens, but in the last analysis success in personal matters depends on the personal contact between neighbor and neighbor. The other reason lies in the fact that the people of the United States still recognize, and, I believe, recognize with firmer faith than ever before, that spiritual values count in the long run more than material values. . . . We have ventured and we have won;

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we shall venture further and we shall win again. The traditions of a great people have been enriched. . . . Not for a moment have I doubted that we would climb out of the valley of gloom. Always have I been certain that we would conquer, because the spirit of America springs from faith—faith in the beloved institutions of our land and a true and abiding faith in the divine guidance of God."

In a recent address before the Federal Council of Churches the President further enlarged upon this theme, as follows:

"If I were asked to state the great objective which church and state are both demanding for the sake of every man and woman and child in this country, I would say that that great objective is 'a more abundant life.' . . . From the bottom of my heart I believe that this beloved country of ours is entering upon a time of great gain. That gain can well include a greater material prosperity if we take care that it is a prosperity for a hundred and twenty million human beings, and not a prosperity for the top of the pyramid alone. It can be a prosperity socially controlled for the common good. It can be a prosperity built on spiritual and social values rather than on special power.

"Toward that new definition of prosperity the churches and the government while wholly separate in their functions, can work hand in hand. Government can ask the churches to stress in their teaching the ideals of social justice, while at the same time government guarantees to the churches—Gentile and Jew—the right to worship God in their own way. The churches, while they remain wholly free from even the suggestion of interference in government, can at the same time teach their millions of followers that they have the right to demand of the government of their own choosing the maintenance and furtherance of a 'more abundant life.'

"Yes, the churches are the greatest influence in this world of ours to overcome the present tendency toward greed and for spreading the new philosophy of government."

Four principles are involved here from which there is not likely to be much dissent. The *first* is that in social progress of any sort the basic problem is spiritual. The first great need is a motive. There will be little argument that, in order to overcome any of the obstacles in the way of Christian social progress, we stand in need not so much of technical skill and material resources as of the spirit and the will rightly to use what we have and know. This is true in the ordinary business of living. It is preeminently true in the realm of the broader social and Christian values. Few, if any, of the social adjustments needed in our time are delayed by lack of skill. It is a lack of will, an inability to arouse and discipline our spirits, a lack of impelling motive that bar the way.

Second, the ultimate test of every abstract principle of justice is in intimate personal relations of man to man, of neighbor to neighbor, of group to group. We need a commanding demonstration of Christian justice. How often have Christian people assented to the raising across the path of progress barriers of race, color, economic or social inferiority? We know that a

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Christian ideal, the fulfillment of which is thwarted by the things that Christians tolerate, becomes little more than an empty phrase.

Third, the responsibility for human well-being, in which all right-meaning people share, cannot be exhausted by the fullest possible expansion of public activity. The church, if consistent with its own professed faith, must in this matter of human welfare claim both the first and the last word: the first word, because the very root of our concern for human welfare is in that impulse to share which is born of Christian conviction; the last word, because the preservation of the highest social justice is not finally to be guaranteed by the law of man, but by the law of God, that is, by love of man that is akin to love of God.

Fourth, progress that is merely material will not endure. The ultimate goal of progress must be spiritual. The Irish Poet AE, in a recently published essay, placed on the title page a saying of the artist Claude Monet—"The light is the real person in the picture." That is a great thing for Christians to remember.

"We are blind until we see
That in the human plan,
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilt goes?
In vain we build the world, unless
The builder also grows."

EDWIN MARKHAM

Responsibility of Home Missions

All who share this viewpoint will rejoice that the churches have increasingly recognized their responsibility to make clear the application of Christian principles to the problems of collective life. This is true both of the denominations as such and of the cooperative organizations which they support. In some denominations this interest has been made the concern of the mission boards. In others it is divided between mission boards and educational societies. In still others it is handled through separate commissions. In the view of this Committee this interest clearly belongs within the program of Home Missions, and as clearly belongs within the program of Christian education.

As mission agencies our responsibility for this application of Christian principles to life moves along three distinct levels.

1. Our basic conception of the standards of Christian community life, as developed in this report, requires us to face this question in every local area where we are at work. In the first instance our concern takes the form of a service of amelioration which is exemplified in the educational, medical, and community service enterprises which are maintained. These are a

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practical demonstration of the concern of Christianity with life problems.

There was a time when well-meaning people seriously questioned if such services could legitimately be supported with missionary money. Today our question is one of method, whether in any given case direct service by Home Missions is needed or whether other agencies can be inspired and helped to do what is necessary. That such service is a legitimate and necessary missionary concern is seldom questioned. The first law of any mission enterprise is the need of the community. And the tendency has been toward a broader and more fundamental conception of what constitutes need.

2. We are concerned also with those basic questions of social justice which are implied by the very existence in mission areas of conditions which require social service activities. This places us under the necessity of following such conditions back to their basic causes and of seeking to deal with those causes. In the familiar expression, Home Missions is not content simply to provide an ambulance at the foot of the cliff, but must also undertake to repair the road at its top. Inevitably in many circumstances this leads us far afield and involves us with problems too vast for any single mission board, or group of boards, to solve. But the causes must be sought and so far as possible the remedial measures instituted.

Instances might be cited from any field. There is, for example, the problem of race relations which so intimately conditions the progress of millions of our people. We pour millions of dollars into areas where poverty is a millstone around the necks of the people. Shall we not help them to achieve a self-respecting basis of self-support? Unjust industrial conditions, social discriminations, economic exploitations retard the progress of other millions. Are these any less our concern than are infractions of the civil law or injurious forms of recreation? Just where the remedy lies in any case must be determined by patient, judicial inquiry. But to stimulate the processes of reform is surely a function of the church.

3. Implicit in the educational task of the church is the responsibility to arouse and educate the Christian conscience as to the application of Christian principles to all fundamental social questions. This is the aspect of our concern which Home Missions clearly shares with Christian education.

On each of these levels we have done something. On each very much remains to be done. As mission boards we unqualifiedly accept the responsibility to move forward along each of these lines in cooperation with all of the other agencies which are concerned with the same questions. The field is so vast and so complicated that no single line of approach to it can be laid down. Certain suggestions may be made as to procedure. Pri-

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marily, our cooperative efforts in research, conference, and education will be channeled through the Federal Council of Churches which has already made an admirable beginning. The work done in formulating the Social Ideals of the Churches we heartily endorse and commend for study and practice.

Each board in cooperation with the Federal Council should undertake to organize its particular denomination for effective study and cooperative action. The method of this will vary with the denomination and in some the mission board will in this task work with other denominational agencies. In this stage of the discussion of such questions frequent conferences must be held to interest the generality of church leaders and members. A denomination might well undertake to create in each one of its subsidiary ecclesiastical units a strong committee, which in turn would undertake the organization of each local church. This would seem to be the surest way to create an informed public opinion throughout the churches.

As we have repeatedly noted, many other agencies are seeking remedies for the same fundamental injustices with which we are concerned. This is true both in the mission areas where we are at work and in the broader national field. It is important for the mission agencies to work in close harmony with these agencies for the advancement of their common aims. In this way one will reinforce the other.

Finally, we should continue as fully as possible to accept the opportunities afforded us on the mission field to come to close grips with this question of social justice. Our educational task in the church and our service task on the mission field are collateral to each other. The task on the field will be more effectively advanced when its urgency is understood and appreciated by the Church at large. In like manner the Church at large will more quickly come to see the general applications of Christian principles to current life when it is confronted by the specific problems and the specific activities which these problems entail as they are developed in the experience of the mission field. In this process it is to be hoped that the church will become more consistent in its own life.

SECTION XV

LOOKING FORWARD

Each of the outstanding epochal movements in Home Missions has taken place in a period of unusual stress and strain and of financial depression. The first great advance in Home Missions began in the years immediately following the Revolutionary War and continued into the years just following the War of 1812. It found its occasion in the distressing conditions of the times and in the spiritual and financial poverty of the thousands who moved out of the older settled seaboard communities to seek subsistence in the new lands west of the Alleghanies. In those years of political and economic instability, when the infant Republic was struggling to establish itself, came the Great Revival which swept over the country and was the immediate moving force that brought about the establishment of the earliest mission boards. The momentum of this period carried Home Missions forward through the spiritually lean years that characterized the second quarter of the century. Following the Civil War, with the opening up of new lands in the west, the distressed conditions of the south and of many communities in the north caused another great westward migration. The missionaries followed the covered wagon, and the second great advance in Home Missions was under way. Both of these advance movements in Home Missions found their responsibility and opportunity in the hard times that followed in the wake of war. The story might be traced out in great particularity. Every significant phase of national evolution, especially if it entailed hardship or resulted in the altering of the normal current of our life, has created a new opportunity for Home Missions. In this sense the history of Home Missions closely parallels the history of the nation.

It seems to the Committee that the situation today before the Home Mission agencies is similar in many ways to those out of which these other two great advances came. It cannot be so effectively dramatized as could the day of the wilderness scout. It has no outward symbol as romantic as the covered wagon. Its characteristic aspect is not a moving stream of people bent on the settlement of a new land in which must be created all the institutions of community life, a phenomenon that the most casual observer could not miss. But if we think of problems in terms of the dislocation of normal values, of the redirection of normal

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life currents, of the clash of conflicting ideals and standards, of the movement of millions of people from familiar into unfamiliar circumstances, of the weakening of institutions and customs and traditional loyalties, of the existence of poverty and misery and sin—then no earlier day ever challenged the church as the present day challenges it. Its frontiers are not physical but spiritual. Physical isolation is being banished from American life. Spiritual isolation is increasing. The physical barriers which once seemed such serious handicaps to progress, our inventive ingenuity has largely overcome. The spiritual barriers which retard the development of a national spiritual unity are more formidable than ever. If spiritual progress is born in adversity and nurtured in strife, then surely the time for it has come again. And for Home Missions may this not be the hour for another forward movement? In times of threatening defeat there is but one way out—ahead.

This report has discussed at length many of the problems and defects of the Home Missions enterprise as now conducted. The Committee has tried to face candidly our faults as well as our opportunities. But we have failed utterly in our purpose if we have not made clear our conviction that *Home Missions today is as necessary and its opportunity is as great as ever in the history of our nation*. This is not alone because of the present period of depression with its tale of frustrated hopes, of bitter privations, and of heroic sacrifices. It is not alone because of the trend of this materialistic age with its submersion of personality and its subordination of spiritual value to the demands of a mechanistic order. It is not alone because intellectual and spiritual bafflement have for so many displaced the certainties of an earlier day. Underneath and around these problems are the facts with which we are fundamentally concerned—the fact of unequal opportunity to know Christ and to enter into that fullness of life to which we conceive men to be entitled; the fact of the ugly barriers which divide our people and defeat the fulfillment of the purpose of spiritual unity on the basis of a common Christian faith and experience; the fact that the spirit of Christ is not honored in life. And because these things are so, we are convinced of the need of Home Missions in our time.

Home Missions must be brought afresh to the Church. It is not in the mind of the church as it should be or as it has been at other periods in the past. The church has lost something of its sense of urgency. It needs to be awakened, informed and mobilized for the task of our day. This must be done, however, in constructive ways. We will not attain the result we desire through a money raising campaign with high pressure salesmanship or ballyhoo methods. The program must be educational and inspirational, based upon sound principles and conducted upon practical, economical, and constructive lines. It

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should seek to re-establish Home Missions in the thought and confidence of the church by making the church see the new day in Home Missions and by causing it to appreciate the changes that have taken place and the necessity of the church readjusting itself to them.

To be sure, such an attempt must be correlated with a genuine advance within the boards themselves and within these Councils, in working out the problems of administration which are peculiar to Home Missions, and in adjusting the programs of Home Missions to new conditions on the mission field. If the mission agencies show themselves to be resourceful, forward-looking, and courageous, the church, we believe, will respond to an appeal to its loyalty to the new demands arising out of a new day.

The Committee, with the presentation of this report, completes the task on which it has been engaged for six years. With increasing clearness we have seen how tentative and preliminary our efforts have been. At best we have no more than pointed out certain ways along which we believe Home Missions must move. As the next step in our cooperative program the Committee recommends to these Councils and to their constituent boards a *Cooperative Home Missions Advance* along two fronts.

Advance in Program

The principal elements in this advance, as we now see it, would be these:

1. We should make a determined effort to complete the occupancy of the Home Mission field. Little new work has been undertaken in recent years. It is high time we put out to sea again. Can we not now definitely undertake to bring an effective Christian ministry and service within the reach of every community?

2. With this is necessarily involved a conscientious facing of the problem of duplication of effort and competition on the mission field and among all our churches.

3. In order to facilitate the carrying through of this corrective process we should take immediate steps to complete the task of interdenominational organization in regions, states, and cities. In this the Home Missions Councils, the Federal Council, and the International Council of Religious Education should cooperate. The purpose should be to provide each state, each city of 25,000 population and over, and each section which can be better treated on a regional than on a state basis, with a well organized, effectively operating interdenominational council having a definite contact with these national organizations and their programs. Such organizations should be strengthened particularly for their functions in the realm of church planning, comity

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adjustments, cooperative activities, and unified promotion of all the interests of the church.

4. To strengthen the programs of such organizations and of the ecclesiastical bodies which they represent, we should undertake such additional surveys as may be deemed necessary and, more particularly, the follow-up of the surveys already made. The important consideration here is to secure consideration by the proper bodies of the facts regarding each part of the field in order to effect the necessary adjustments in the work of existing churches and such positive extensions of work and redirections and coordinations of field programs as will more adequately meet the needs revealed.

5. As a part of this process we should emphasize the importance of the adoption by all of the boards included in the membership of these Councils and by their respective ecclesiastical bodies of the principles and procedures of comity as already agreed upon by the Councils with such additions as may be necessary.

6. We should also emphasize the extension of the field of cooperative action through the Home Missions Councils. Following the line of the recommendations presented in this report this should, first, enlarge the service function of these Councils; second, utilize their services in promoting united action in various specialized types of missionary activity; and, third, use them in the development of coordinated programs of work for the various mission fields. The Committees of the Council should carry forward a study of the problems with respect to various fields and types of work to which this report has called attention.

7. The boards should give attention to the various administrative questions involved. Some of the more important of these are, first, to devise better means of meeting the personnel requirements of the Home Missions program through better facilities for recruiting, for training for specialized tasks, for the continuing education of workers now in service, and through more adequate supervision; second, to effect a more thorough coordination of program involving all of the various types of work carried on in any field; third, to improve the technical standards of work; fourth, to effect any necessary readjustments of work in the light of existing educational and service facilities outside the missionary program; fifth, to sharpen the objectives of each phase of the program on the basis of a realistic facing of existing conditions and needs to be met.

8. The boards in cooperation with the interdenominational agencies should bring to the church a new enthusiasm and an increased effectiveness in evangelism, in adapting programs of church work to changed conditions, and in facing the implications of Christianity for current life.

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Advance in Promotion

We have said that Home Missions must be brought afresh to the Church. We question whether the ordinary processes of denominational promotion can accomplish this. Those processes are necessarily directed primarily to securing the funds for carrying on the work. A program of fundamental education in missions is carried steadily forward. But no one knows better than those who are charged with responsibility for promotion and missionary education how difficult it is to enlarge the circle of those who really care about missions or how few in the churches really have this cause on their hearts. The plain truth is that we do not have in the churches, as a rule, a membership intelligently informed about the work of the church or vitally concerned about its extension. Criticism of missions will get a wide hearing. A constructive program of advance, particularly if it requires the church to break away from its traditional routine, under ordinary circumstances will not get such a hearing. It seems necessary, therefore, to supplement the usual promotional activities with a more striking appeal to the interest of the church at large. For this purpose it is proposed that the two Home Missions Councils, the Federal Council of Churches and the International Council of Religious Education unite, in cooperation with the Home Mission boards, in sponsoring a nation-wide series of state and regional Congresses planned to cover the entire nation within a period of five years. These congresses should bring together the outstanding leaders of Protestantism for deliberation upon the task of the church.

This proposal is based upon the following convictions:

First, the Protestant Church needs a new vision of its entire national task as affected by the changes of recent years. We need somehow to break through the shell of parochialism that binds the average church within such narrow limits. We feel deeply the need of rooting the whole missionary process and program back in the life of the church. We do not wish to present missions to the church as something apart from the interests of the local congregation, but as something which belongs with the work of the local congregation in an ultimate social and spiritual synthesis. Even if it were not necessary to appeal to the church for the means to carry forward the missionary enterprise we would have to take this inclusive program to the local church both for the sake of the church and for the sake of our fundamental missionary objective.

Second, in making this approach to the church there needs to be a thorough coordination of all of the agencies, particularly the interdenominational agencies, interested in this inclusive program in order that their essential unity may be adequately expressed.

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Third, there are certain things that can be done together that will not only help to demonstrate this essential unity, but will at the same time contribute to efficiency, economy and good-will in the promotion of this total task.

Joint Committee on Planning and Strategy

The present Joint Committee automatically ceases to exist following the next annual meetings of the Home Missions Councils. In order to complete its work and to carry forward this two-fold advance in program and promotion, and to coordinate the activities of the various other committees and agencies, it is recommended that a Joint Committee on Planning and Strategy be appointed to serve for five years from January, 1934.

This new Joint Committee should include the membership of the Committee on Comity and Cooperation and the chairmen of all other standing committees of the Home Missions Councils together with representatives of the Federal Council of Churches, the International Council of Religious Education and the Community Church Workers. It should function under the general administrative oversight of the Home Missions Council.

PART IV
APPENDICES

APPENDIX I

MEMBERSHIP OF COMMITTEES

Joint Committee on the Five-Year Program of Survey and Adjustment

Hermann N. Morse, Chairman, Presbyterian, U. S. A.

Representing Home Missions Council

Edmund deS. Brunner, Moravian.

Mark A. Dawber, Methodist Episcopal.

H. Paul Douglass, Congregational.

A. Z. Mann, Methodist Episcopal.

Charles H. Sears, Northern Baptist.

*Charles E. Schaeffer, President.

*William R. King, Executive Secretary.

Representing Council of Women for Home Missions

Miss Helen M. Brickman, Reformed in America.

Mrs. Orrin R. Judd, Northern Baptist.

Miss E. Jessie Ogg, Presbyterian, U. S. A.

Mrs. Millard L. Robinson, Methodist Episcopal.

Mrs. K. S. Westfall, Northern Baptist.

*Mrs. Daniel A. Poling, President.

*Miss Anne Seesholtz, Executive Secretary.

Representing Federal Council of Churches of Christ in America

Roy B. Guild, Congregational.

F. Ernest Johnson, Methodist Episcopal.

Worth M. Tippy, Methodist Episcopal.

*Samuel M. Cavert, General Secretary.

Representing Community Church Workers

J. Lincoln MacKenzie.

M. W. Van Tassell.

Carl S. Weist.

*R. E. Shields, Executive Secretary.

Committee on Review and Forecast

Dr. H. W. A. Hanson, *Chairman*, United Lutheran, Gettysburg,
Pa.

* Ex-officio.

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- Mrs. F. S. Bennett, *Vice-Chairman*, Presbyterian, U. S. A.,
Englewood, N. J.
Rev. P. D. Miller, *Secretary*, Presbyterian, U. S., Atlanta, Ga.
Dr. W. Y. Bell, Colored Methodist Episcopal, Memphis, Tenn.
Dr. Robert B. Cochrane, United Church Canada, Toronto,
Ontario.
Mrs. J. W. Downs, Methodist Episcopal, So., Nashville, Tenn.
Mr. R. J. Engle, United Brethren, Palmyra, Pennsylvania.
Dr. Wm. D. Fitzwater, Disciples, Brooklyn, N. Y.
Mrs. W. H. C. Goode, Methodist Episcopal, Sidney, Ohio.
Mrs. Wm. C. Hogg, Reformed, America, Ridgewood, N. J.
Miss Bessie MacMurchy, Presbyterian Canada, Toronto, Ont.
Prof. G. L. Omwake, Reformed, U. S., Collegeville, Pa.
Mrs. Henry H. Pierce, Episcopal, New York.
Bishop E. G. Richardson, Methodist Episcopal, Phila., Pa.
Mr. H. T. Sorg, Baptist, Newark, N. J.
Rev. Howard Tate, United Presbyterian, Brooklyn, N. Y.
Prof. Luther A. Weigle, Congregational, New Haven, Conn.
Dr. C. H. Wintsch, Evangelical Church, Newark, N. J.

APPENDIX II

REPORT OF JOINT COMMITTEE ON FIVE-YEAR PROGRAM OF SURVEY AND ADJUSTMENT

The recognized need for closer cooperation between Home Mission boards was one of the principal reasons for the organization in 1908 of the Home Missions Council. From the outset comity and cooperation figured largely in its deliberations. The first Committee on Comity was appointed in 1913 with Dr. Ward Platt as chairman. A year later this Committee submitted to the Council a "proposed plan for comity and cooperation," the first attempt to set up a comprehensive plan of cooperation including definite comity principles. The plan was approved by the Council and its proposed principles were adopted by a considerable number of the boards. This Committee pioneered the field with quite encouraging success. One of its early projects was an every-community visitation and survey in certain western states made by teams of denominational officials. While little was accomplished in the actual adjustment of over-churched fields, progress was made in allocating responsibility for unoccupied areas, and methods of field cooperation were developed. The best results in this effort were secured in Utah and in Montana. After some years of active work, in view of other developments, notably the rise and fall of the Inter-church World Movement, this committee was permitted to lapse.

The Committee on Comity and Cooperation was re-appointed by the Home Missions Council in 1925 and was subsequently made a Joint Committee of the Home Missions Council and the Council of Women for Home Missions, with Dr. H. N. Morse as Chairman. A fresh start was made at this time. More specific principles of comity were formulated and were approved by the Councils and various of their constituent boards. In 1927 this committee, appreciating the necessity of a more constructive effort to grapple with the whole problem of comity, recommended that a National Church Comity Conference be called under the joint auspices of the Home Missions Council, the Council of Women for Home Missions and the Federal Council of the Churches of Christ in America. This recommendation was approved by the three Councils and the conference was called to convene in the Old Stone Presbyterian

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Church, Cleveland, Ohio, January 20-22, 1928. At about this time Dr. W. R. King was called to be Executive Secretary of the Home Missions Council and at once assumed the principal responsibility for the promotion of this conference.

NATIONAL CHURCH COMITY CONFERENCE

In preparation for the conference extensive data were secured by the Committee on over-churching and under-churching and on the general comity practices of the boards and other church agencies. With the aid of a special contribution from an interested individual, Miss Elizabeth R. Hooker was secured to make a study of the principles and methods of local church cooperation which was published in a pamphlet entitled, "How Can Local Churches Come Together?" A valuable study of "Home Mission Aid" was made by Dr. C. Luther Fry of the Institute of Social and Religious Research and was published by that Institute. The agenda of the conference was arranged under three principal topics—(1) What are the facts as to comity and cooperation? (2) What is the significance of the facts as related to the local communities concerned, the denominational agencies, the interdenominational agencies? (3) What are we going to do about it?

In attendance upon the conference were 400 officially appointed delegates representing twenty-four denominations and including representatives of inter-denominational groups as well as of denominational boards and societies, a sufficiently responsible and diversified body fairly to represent the mind of the mission boards and of their constituencies. The discussions of the conference were of high order. The findings emphatically affirmed the principles and procedures of comity and cooperation toward which the Joint Committee had been working including a proposal for an advance program which the Executive Secretary, at the request of the Committee, introduced. In presenting this proposed "Five Year Program of Survey and Adjustment" Dr. King said:

"If our Conference has disclosed anything, it has been the fact that the time is now ripe for an intensive, nation-wide effort to deal with the whole question of Comity in some thorough-going way. The desire to correct evils of competition and overlapping is clearly in evidence in Home Mission circles. The time has arrived for action. There is danger of the loss of public confidence if the Church does not act wisely and quickly. Almost all major denominations are now in a period of financial stringency in the conduct of mission work. We are in the days of falling budgets. There has been more or less retrenchment all along the line, and new work has been for several years practically at a standstill.

"There is a long history of resolutions adopted by denominational and interdenominational bodies. It would seem that the day of resolutions and experimental approaches might well come to an end, and

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the day of a thorough-going national program based on a dispassionate appraisal of facts and an orderly procedure be ushered in.

"For these reasons this seems to be the time to re-study the whole situation, and to attempt to put the Home Mission work of our churches on a definite and acceptable basis which would make it possible to eliminate injurious competition and open the way for substantial progress."

He then submitted an outline of the program which the Comity Conference unanimously and enthusiastically approved and recommended to the two Home Missions Councils and the Federal Council,—the Home Missions Council to assume the major responsibility for executive leadership and financial support. The Institute of Social and Religious Research was asked to cooperate. The Conference also approved of the comity principles formulated by the Joint Committee and recommended their adoption by the boards which had not yet approved them. The boards were also asked to present these principles to the constituent units of their respective denominations.

THE FIVE-YEAR PROGRAM IN ACTION

The recommendation of the Comity Conference was promptly approved by the three Councils. A special Joint Committee to function during the life of the Five-Year Program was appointed under the chairmanship of Dr. H. N. Morse. Later this Committee recommended a plan of cooperation between the Councils and the Community Church Workers which was approved. Representatives of the latter group were then added to the membership of the Committee. Changes have been made in the membership of the Committee from time to time. The present membership is as shown in Appendix I.

Organization, Staff and Finance

The first task was to set up an organization and to secure the necessary financing. To this the Executive Secretary of the Home Missions Council gave himself during the early part of 1928. The comparatively modest sum required for the expenses of the program was secured through contributions from 18 individuals representing six denominations. Most of the work of the program, it was designed, would be done by volunteers. For certain phases of the survey program which required the service of trained specialists, a special grant of money was made by the Institute of Social and Religious Research. By arrangement with the Presbyterian Board of National Missions, Dr. H. N. Morse was released for part time to become supervisor of surveys, serving in this capacity from October 1, 1928 to September 1, 1930. He continued through the period to act as Chairman of the Committee. For service in connection with the

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survey program Rev. Wilbur C. Hallenbeck of the staff of the Institute of Social and Religious Research was secured on full time for slightly more than a year. An arrangement was also effected with the Board of National Missions under which Rev. Charles T. Greenway has been giving half time to the Home Missions Council. In July, 1930, the generous gift of an individual who has been very much interested in the work of the Joint Committee made possible the addition to the staff of the Home Missions Council of Rev. J. R. Hargreaves as field secretary.

The principal interests of the Five-Year Program have centered about five objectives: (1) the organization and development of state and regional inter-denominational Councils; (2) a nationwide survey of religious conditions and of home missions work; (3) the effecting of adjustments to eliminate competition and to secure the extension of work into unoccupied areas; (4) the holding of a national Congress on Home Missions; (5) the holding of state or local conferences throughout the country for consideration of various aspects of the home mission program.

The work of the Joint Committee and the results of the program can be best described under the heading of these various objectives and without burdening the record with the details of dates or attempting to follow the exact sequence of events.

State and Regional Councils

The first objective of the Five-Year Program was to secure in each state a functioning interdenominational organization. At the outset there were state councils of churches with employed executives in only six states, namely: Massachusetts, Connecticut, New York, Pennsylvania, Ohio and California. There were Councils, variously called, without employed executives in a number of other states. None of these had aggressive programs and several were quite inactive. To this task of organization the Executive Secretary gave most of his time during the first year. State councils of home missions were organized in Oklahoma, Oregon, New Mexico, Tennessee, Kentucky, Alabama, Georgia, Michigan, Arizona and West Virginia. Two of these, Oklahoma and Michigan, have already developed into State Federations of Churches. In Oregon, the Council is in process of uniting with the International Council of Religious Education in forming a State Council of Churches.

Since the return of Rev. Roy B. Guild to the Federal Council as Associate General Secretary, the work of organizing state councils has been carried on in cooperation with the Federal Council and under his leadership. The new Field Department of the Federal Council has definite plans for the promotion of state and city councils of churches with which this Joint Com-

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mittee has been cooperating. State councils have since been organized in Kansas and Nebraska as well as those in Oklahoma and Michigan to which reference has already been made. At the present time over thirty states have some form of interdenominational organization.

In addition to the state councils the following regional commissions have been organized: The Ozark Interdenominational Commission covering the Ozark Mountain Area of Missouri and Arkansas; the Boulder Dam Interdenominational Religious Council, formed for the direction of the joint program of religious work at this point; the Interdenominational Regional Committee for the Southern Mountains.

During this period four city councils of churches have been organized and secretaries employed in Scranton, Pennsylvania, Des Moines, Iowa, South Bend, Indiana and Grand Rapids, Michigan. Councils with volunteer leadership have been formed in four other cities. Most of the major cities, of course, already had councils with employed secretaries. Many other cities can and will be organized when the states are better organized and are efficiently staffed to provide the needed leadership.

In Connecticut, Massachusetts, Illinois and Nebraska joint councils of churches and of religious education have been organized. This marks a distinct advance in cooperation between interdenominational agencies. An increasingly close cooperation with the representatives of religious education, both locally and nationally, is a very significant development. An instance of this is the formation in 1932 of a Joint Committee representing the Home Missions Council, the Federal Council and the International Council of Religious Education to direct the work of Rev. J. R. Hargreaves who is now charged particularly with the promotion of cooperation between the churches and certain non-church organizations such as public schools, 4-H Clubs, Boy Scouts, and other character building agencies.

In developing this phase of its program the Joint Committee has endeavored to avoid an over-emphasis upon merely formal organization. It has fully recognized the possibility and the danger of effecting paper organizations without having behind them that solid sentiment which would make their successful operation possible. For this reason as well as because of the existing financial situation the work of organization is not now being pressed. In the near future, however, this task must be resumed and carried forward to completion.

Survey Program

The survey program of the Joint Committee has been dominated by practical considerations. It has avoided elaborate and expensive techniques. Its objective has been to discover the

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present condition of religious life and work and to study the question of church establishment and service from the point of view of providing an adequate Christian ministry to all the people of the land with the least possible duplication of effort or expense and with the highest degree of efficiency. The surveys have been of four types—(1) so-called Every Community Surveys made largely with volunteer help; (2) more intensive studies of specially significant or typical situations made by specialists and financed through the grant made to the Committee by the Institute of Social and Religious Research; (3) special studies carried out directly by the Joint Committee as, for example, a study of the organization and work of the Home Mission boards; and (4) surveys made at the request of the Committee by the Institute of Social and Religious Research.

1. *Every Community Surveys*

The Every Community Survey was made for an entire state or for selected portions of a state with the county and the minor civil divisions as the organizing units. In each instance a state survey committee under the auspices of the state home missions council or council of churches was organized. Through this survey committee volunteer county leaders were secured for the counties to be surveyed. In general, the work was done by local people, usually denominational superintendents, interested pastors, and general field workers. A standardized survey form was prepared covering the simple facts as to number, distribution, and character of population together with essential facts concerning the churches. The use of local men in making these surveys was found to be practical and wise. It was first of all economical. In general, those who assisted in the survey did so without any cost to the Five-Year Program either for salary or for expense. In certain instances small sums of money were secured through special contributions to defray the expenses of the field work. In the second place the work was done on the whole with remarkable efficiency. Those who assisted in it had the advantage of being acquainted with the field and could therefore draw upon a good deal of information which they already possessed. In the third place these field workers were the very persons who would be called upon to sit in judgment on the results of the survey and to act upon any suggestions which might come out of them. It was highly desirable, therefore, to have them a part of the process from its inception. Following the completion of the field work the returns were sent to national headquarters for analysis and tabulation and the preparation of the final report to be made to the survey conference to be held later.

The Joint Committee has found it impossible within its limitations of time and money to cover the entire nation, state by state, and county by county, in this process. It has therefore sought

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to distribute its surveys as widely as possible so as to obtain a fairly adequate picture of the whole national situation. State-wide surveys have been carried through in five states,—New Hampshire, Maine, Massachusetts, Connecticut and Montana. In Maine a small fund was raised locally which made possible the employment on part time of a state director of the survey and the provision of expenses for the volunteer workers who did the field work. In Connecticut the responsibility for the conduct of the survey was carried by the departments of rural church work of Hartford Theological Seminary and Yale Divinity School as a part of the program of the Interseminary Commission for Training for the Rural Ministry. The State Federation of Churches cooperated. In Massachusetts, the survey has been carried through by the State Federation of Churches. A sixth state, Vermont, has completed a state-wide survey along somewhat different lines and under the direction of a state organization created for this purpose. The reports of the surveys of New Hampshire, Maine and Connecticut have been published in separate pamphlets by the cooperating organizations. The report of the Vermont survey was issued in book form by its sponsoring organization.

Every Community Surveys have been made of fairly large cross sections of ten other states, namely, New York, Pennsylvania, Indiana, Illinois, West Virginia, Oklahoma, Missouri, Arkansas, Alabama, and California. A smaller number of counties have been surveyed in seven states, namely, Michigan, Wisconsin, Nebraska, Kansas, Oregon, North Dakota and Minnesota. The results of these surveys have been made available through mimeographed summaries and otherwise.

2. *Special Project Surveys*

Surveys more intensive in character than the Every Community Survey have been carried through in a limited number of situations of especial significance. These surveys have been financed through a grant made to the Joint Committee by the Institute of Social and Religious Research. Each of the projects carried out under this grant had the special approval of the Institute. Ten projects have been undertaken and carried through to completion as follows:

(a) *Zaneis, Oklahoma.* This is a combination industrial and agricultural community in southern Oklahoma in which the primary interest has been shifting back from oil to farming. The purpose was to analyze those factors of population and social life present in the community during such a period of economic transition which should have a bearing upon the service program of the church.

(b) *Ardmore, Oklahoma.* This study was undertaken as a sample study of a small city, the primary interest being the development of the methodology of the survey. The field work

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was done by Rev. Wilbur C. Hallenbeck of the staff of the Institute of Social and Religious Research. The report of the survey was published in a pamphlet by the Home Missions Council.

(c) *Southwest Country Churches*. This was a study of selected townships which were characterized by a large number of rather small country churches, many of which were of the more emotional and unstable types.

The field was done by Mr. Ira Rex LaCamp, at that time a graduate student at the Oklahoma A. and M. College.

(d) *Weld County, Colorado*. This study made by Mr. Hallenbeck followed in general the lines of the regional surveys made by the Institute of Social and Religious Research. Weld County is primarily an agricultural county.

(e) *Huerfano County*. This study also made by Mr. Hallenbeck was similar in type to the Weld County survey. Huerfano County, however, was largely an industrial area with a considerable foreign population.

(f) *Negro Churches of Cleveland, Ohio*. This study was made to ascertain the conditions of religious work among the Negro population of a northern industrial city in which the Negro population had increased very rapidly during and after the war. The field work was done by Mr. Hallenbeck under the auspices of a local committee. The results of the survey were made available in mimeographed form.

(g) *Aroostook County, Maine*. This is an agricultural area dominated by a single crop—potatoes. The purpose of this survey was to ascertain the effects upon social and religious life of the highly speculative character of the economic life of this section. The field worker of this survey was Mr. Waldo E. Stephens of the staff of Columbia University. The field work was timed so as to cover both the period of prosperity and the period of depression.

(h) *Mexican Population Outside of the Southwest*. The purpose of this survey was to locate and study the communities of Mexican people which had migrated from the southwest states into various parts of the middle west. Particular attention was given to existing facilities for a religious ministry to these people. An extensive mail inquiry was supplemented by limited first-hand investigations. The survey was under the direction of Dr. Robert N. McLean at that time on the staff of the Presbyterian Board of National Missions. The report of the survey was published in pamphlet form by the Home Missions Council.

(i) *Ozark Mountain Area*. This survey covered the approximately 100 mountain counties of southwestern Missouri and northwestern Arkansas. The method was an amplification of the Every Community Survey technique. The field worker in charge was Rev. Charles T. Greenway, released for this pur-

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pose by the Presbyterian Board of National Missions. The work was carried out under the local auspices of a representative Interdenominational Committee from the area. The results of the survey have been made available in mimeographed form. A brief summary was also included in Volume II of the Data Books of the North American Home Missions Congress.

(j) *Sacramento Valley, California.* This study covered the entire area of the Sacramento Valley in northern California. The scope of the survey was somewhat similar to that of the Ozark Mountain area study. The field worker in charge was Rev. Charles T. Greenway. The results of the survey had been made available in mimeographed form.

3. *Survey of the Work of the Boards*

Of the various general studies carried out by the Joint Committee with the cooperation of other committees of the councils the most important has been the survey of the organization and work of the Home Mission boards constituent to the two Councils. A preliminary report with a mimeographed summary of the data secured was presented to the annual meeting of the Home Missions Councils in January, 1933. A summary of the Findings is presented as Sections III and IV of this report.

4. *Surveys of the Institute of Social and Religious Research*

In addition to the financial assistance given to the Joint Committee by the Institute of Social and Religious Research for the special project surveys which have already been discussed, and the liberal cooperation of the members of the Institute's staff in the general program of the Committee, the Institute has, upon the request of the Joint Committee, made under its own name various surveys which have placed at the disposal of the Home Missions agencies valuable data concerning problems and situations of importance in the work of Home Missions. These various studies have been or are to be published, and extended review of them here is therefore not necessary.

(a) *Home Mission Aid.* This was a study under the direction of Dr. C. Luther Fry of the grants-in-aid of certain representative mission boards. A preliminary report of the study was presented at the Church Comity Conference.

(b) *Hinterlands of the Church.* This survey by Miss Elizabeth R. Hooker was published in June, 1931. It presents a detailed analysis of the problems of religious work in the sparsely settled sections of the country. The study covered six kinds of territory in different parts of the United States where both population density and the ratio of church membership are low.

(c) *Religion in the Highlands.* The study of the church life and missionary programs in the Southern Appalachian area was made for the Institute by Miss Elizabeth R. Hooker as a part of a wider survey project involving the cooperation of a number of federal and state agencies. Two years ago a Committee was

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organized to plan a comprehensive survey program covering the Southern Appalachian area. On this Committee were representatives of various Federal Bureaus, of State Universities, Colleges and Experiment Stations, of the Home Missions Council, the Russell Sage Foundation, the Southern Mountain Workers Conference and various other agencies interested in the Southern Mountains. As a result of the work of this Committee two survey projects were initiated. One of these projects, under the direction of Dr. L. C. Gray of the United States Department of Agriculture, was carried out cooperatively by various federal and state agencies and has covered the economic, industrial, agricultural, educational, social and health trends of the mountain area. It is expected that a graphic report of this study will be issued from the United States Printing Office. The other project carried out by the Institute of Social and Religious Research under the direction of Miss Hooker covers the local religious life and the programs of the missionary agencies operating in this area. The Chairman of the Joint Committee acted as advisor of this survey and Miss Hooker was assisted by Dr. Fannie Dunn of Teachers College, Columbia University, as specialist in education.

The summary of the findings of these two studies was presented to the Southern Mountain Workers Conference in Knoxville, Tennessee, in March, 1933, and has been published as the July issue of "Mountain Life and Work." The report of the Institute survey was published by the Home Missions Council.

Many other surveys within the field of American religious life have been made by the Institute which while not specifically requested by this Joint Committee have been of great importance in its work. These include the following among others:

(d) *The Negro's Church*. This survey made by Benjamin E. Mays and Joseph W. Nicholson was based chiefly on a first-hand study of 609 urban and 185 rural churches widely distributed in 12 cities and country areas.

(e) *Town and Country Surveys*. Under the general direction of Dr. Edmund deS. Brunner a long series of valuable studies have been made in the town and country field. The more recent studies include: "The American Agricultural Village" Series, "Immigrant Farmers and Their Children," "Industrial Village Churches" and (with J. H. Kolb) "Rural Social Trends."

(f) *City Church Surveys*. The recent city church surveys made under the direction of Dr. H. Paul Douglass include "1,000 City Churches," "The Church in the Changing City" and "How to Study the City Church." Other important studies in the city field have been made by Ross W. Sanderson and Wilbur C. Haltenbeck.

(g) *Studies in Church Comity*. Dr. H. Paul Douglass has made two important contributions in this field published under

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the titles "Church Comity" and "Protestant Cooperation in American Cities." Miss Elizabeth R. Hooker has made a valuable study in local church cooperation published under the title "United Churches."

(h) *Analysis of United States Religious Census.* A valuable analysis of the 1926 United States Religious Census including comparison of data with previous censuses was made by Dr. C. Luther Fry and published under the title "The United States Looks at Its Churches."

Adjustments

The third objective of the Five-Year Program has been to effect such adjustments in the distribution and maintenance of churches as will more adequately meet the present needs of rural and urban communities. Many small communities are obviously over-churched, while large areas are served ineffectively or not at all. Cities offer many glaring instances of mal-churching. A controlling interest in every survey made by the Joint Committee has been the assembling of data which would be useful in formulating a program for a better distribution and direction of the existing religious forces. This process of adjustment, involving as it must the discontinuance or merging of particular church enterprises, as well as the redirecting of programs and the effecting of cooperative agreements, is the slowest and most difficult part of the work of the Joint Committee. This is especially true in the older settled communities. There are many practical difficulties in the way that slow up the process of comity adjustment and in many cases prevent it altogether. Some of these difficulties and some of the procedures which have been developed for meeting them are discussed in greater detail in Section X.

It must be understood that neither the Five-Year Program Committee nor the Councils which it represents have any authority to enforce adjustments. The business of the Committee has been to discover the places in which such adjustment is needed, to bring these instances to the attention of the denominations and groups involved, and to suggest desirable methods of making adjustments. The Committee has exerted whatever influence it possesses to secure constructive action and to arouse sentiment in favor of comity and cooperation. It has set up a definite procedure through the Home Missions Councils for dealing with particular cases. It has formulated standards which may be used in judging the merits of particular situations. Beyond this it cannot go.

It would not be fair to judge the success of the Five-Year Program in relation to this objective solely on the basis of known adjustments effected as a result of the work of the Committee.

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We have been engaged in an educational process, the final results of which the future alone can disclose. It is known that in many sections the situation is now much more favorable than ever before to progress along a wide front. The years of economic depression, as is elsewhere in this report pointed out, have definitely slowed up the process of actual adjustment. Further, adjustments are actually effected from time to time in local situations of which we secure only accidental knowledge. In these cases a process has been under way to which the Committee has been able to make some contribution and which has reached its fruition in its own time and manner.

The Committee is able to report that during the period of the Five-Year Program, 68 church mergers have been effected of which we have definite record. In other cases allocations of responsibility and mutual exchanges of fields have been made. Many other comity cases of which we have knowledge are now under discussion and are in process of solution.

The work of the Committee in the field of comity adjustment has had certain general results which should be noted.

1. Existing comity committees functioning under state or city councils of churches have been generally stimulated to more aggressive action. In every way possible and upon all occasions the importance of comity has been pressed upon these comity committees and upon other church groups with the result that there is a keener recognition of the need and urgency of action. The insistent emphasis of the Committee has been upon the importance of "passing from the resolution stage to the action stage of comity." Following each survey made representatives of the Committee have met with the local comity committees and gone over the fields studied, one by one, to determine the course of action which would best meet the requirements of each particular situation.

2. Home Mission boards have been inspired to take more definite and pronounced positions with respect to the use of Home Mission money in competitive situations. A considerable number of boards now have explicitly declared themselves to be opposed to the use of missionary funds for the support of competitive enterprises. In three denominations, the Presbyterian, U. S. A., Congregational-Christian, and the Methodist Episcopal, the highest ecclesiastical bodies have, upon the recommendation of their Home Mission boards, adopted legislation virtually forbidding the boards to aid churches in competitive situations pending the adjudication of all such situations by interdenominational action. The text of this enactment is given in full in Section X. At the present time the representatives of five denominational boards of the denominations above named, together with the Northern Baptist and the Reformed in the U. S., are preparing a complete consolidated list of all the com-

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munities and projects to which mission aid is granted with a view to determining accurately the extent to which there is overlapping.

3. A considerable number of actual cooperative enterprises have been inaugurated and carried forward under the Five-Year Program Committee. Fuller reference is made to these in Section X.

4. In general, it may be said that a more cooperative spirit is being developed in every area in which the Committee has been actively at work. This augurs well for further progress in the near future.

North American Home Missions Congress

The holding of a representative Congress on Home Missions was made an objective of the Five-Year Program to serve a dual purpose. First, it was considered important midway in the five-year period to focus attention on a comprehensive review and reappraisal of the entire Home Missions enterprise. Naturally enough, in the furtherance of the objectives of the program already discussed, the major attention was given to the problems of city and country churches. While these problems are of central importance in Home Missions they by no means comprehend its entire scope. The importance of these problems, and in particular the considerations of comity and cooperation involved in them, could be seen in clearer perspective if considered as a part of the whole home missionary enterprise. Second, the Five-Year Program needed the stimulus which could only come from a national conference of outstanding importance, the findings of which would command the attention of the church at large as well as of the smaller group of interested board executives.

Preparations for the Congress were begun as soon as the Five-Year Program was launched. It was scheduled for December, 1930, in Washington, D. C. Three large Commissions were appointed, their membership drawn chiefly from the staff and membership of the mission boards. To assemble materials covering the whole range of home missionary interest special studies and surveys were carried through. These three Commissions held two annual meetings in advance of the Congress which were in themselves good sized conferences. A special conference on the City Church was held in Detroit, Michigan, a few months prior to the Congress attended by 100 outstanding city church specialists. In these and other ways materials were assembled for the use of the Congress. The reports of the Commissions together with the summary of the various studies made were brought together in two Data Books.

The method followed in the conduct of the conference was to

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divide the attendance into thirteen separate discussion groups, each with an assigned field and with a carefully worked out agenda of topics for consideration and questions for study. Each group reported its findings to the conference as a whole after which they were referred to a Findings Committee, the report of which was considered and adopted by the Congress at its concluding session.

The Congress was attended by 800 officially appointed delegates selected by the thirty cooperating denominations according to assigned quotas. These delegates came from all parts of the United States and Canada. They represented the personnel of the mission boards, field administrators and executives, representatives of the mission field including nationals and also representatives of the church at large.

Following the Congress the text of the addresses which were delivered during the sessions, the report of the Findings Committee and the report of the Resolutions Committee were made available in printed form. This document and the Data Books of the Congress have been widely circulated throughout the churches and have been extensively commented upon in the church press. A special study outline was prepared and issued by the Missionary Education Movement to facilitate the use of these volumes by mission study groups. The Congress has been generally pronounced the most significant Home Mission convention ever held.

The Follow-Up Conference Program

The fifth and last formal objective of the Five-Year Program has been the holding of conferences throughout the country partly for the purpose of following up the Washington Congress in order to make its message more widely known to the church and partly to follow up and re-inforce the survey adjustment and organization aspects of the program. The conferences held have been of the following types:

1. Survey Conferences.

As a general rule representative conferences have been held prior to the launching of each of the surveys undertaken. These conferences have been chiefly composed of representatives of state or city interdenominational organizations and denominational officials. In them the plans for the surveys have been worked out and the cooperation of the local groups has been enlisted. At the conclusion of each important survey a conference has been held, and in some cases a series of conferences, to present the report of the findings and to consider the implications of the survey for the work of the church. These conferences have provided an opportunity to present to large numbers of interested church leaders important aspects of church work

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in the sections studied. The conference held following the completion of the Ozark Area survey has resulted in an arrangement for holding at Hollister, Missouri, an annual conference for workers in this section somewhat similar to the Southern Mountain Workers Conference which has been held in the Southern Appalachian Area annually for more than twenty years.

2. *Town and County Conferences.*

These conferences, held usually in county-seat towns and designed for the church leaders of a comparatively limited area, have had for their purpose the interpretation of the findings of the Washington Congress as they concern work in town and country sections. In every case it has been possible to present the general considerations of program and policy in relation to actual local situations. In this way there have been set in motion processes to bring about readjustments of organization and program suggested by the local needs.

3. *City Conferences.*

Under the joint auspices of the Five-Year Program Committee and the City Committee of the Home Missions Councils, a conference was held in Chicago, November 29th to December 2nd, 1932, on the theme of "The City and the Church in the Present Crisis." This meeting was national in scope with an attendance of approximately 500 delegates and was in session for three days. It was perhaps the most constructive conference which the Committee has held during this period. Several other cities have held conferences during the past year based upon a study of the findings of the Chicago Conference.

4. *Pastors' Convocations.*

The Joint Committee has cooperated with the Field Department of the Federal Council in conducting state pastors' convocations. Such convocations have become an annual feature of the cooperative program in many states. They have generally been well attended and have given to the Joint Committee a splendid opportunity to present to a widely representative group the message of Home Missions and the findings of the Five-Year Program.

Conclusion

This formal report has been confined largely to the simple narrative of the work done by the Joint Committee. It has purposely been kept free from burdensome details or the inclusion of matters which are discussed more appropriately in other parts of the report.

Special attention is called to the fact that the five aspects of this Five-Year Program have all been in simultaneous and continuous operation throughout this period. The organization of

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state and local councils was begun at once, as was the program of survey. As rapidly as the surveys were made, the resultant facts were submitted through conferences and otherwise to the church leaders and the processes were initiated to carry out their findings. In the nature of the case such a program of organization, survey, adjustment, and conference must be a continuous process.

The various sections of this report have drawn heavily upon the results of these surveys and conferences. Most of the recommendations made in this report have grown out of this process. Many of them are already to a degree at least under way.

Like all general movements that attempt to cover the entire country over a period of years the Five-Year Program has produced real gains which are difficult to list in concrete statements or to tabulate in figures. There are certain imponderables which can be sensed, but not tabulated. The following statement from Dr. William L. Mudge, D. D., Secretary of the Pennsylvania Council of Churches, is descriptive of the general effect of the Five-Year Program as seen from the viewpoint of a State Secretary:

"1. It has greatly increased the interest in Comity Work throughout the entire State. During the past five years more progress has been made not only in getting the denominations closer together but also in actually solving Comity problems than in any similar period in the history of the State.

2. It has wonderfully stimulated Surveys. These have been made in many of the sixty-seven counties of the State. In fact it has given surveys their rightful and essential place in Comity Work, which is of the greatest importance. We must know the facts before we can intelligently take action.

3. It has brought the denominations into conferences, through their officially appointed representatives, so that it is no longer an extraordinary but a commonplace thing to see Bishops, District Superintendents, Synodical Executives, Presiding Elders, and other Church officials meeting to discuss in a very frank and friendly way some of the most delicate problems of Comity. *This would have been impossible even a few years ago.*

4. It has called the attention of the Protestant Churches in the State to the sin and folly of waste in overhead and duplication of effort. The sentiment against such waste and duplication is much stronger than it was.

5. It has multiplied many times the number of Comity cases which have been solved by prevention, elimination and combination and enabled the denominations to go so far as actually to allocate new territory and to outline plans over wide areas, covering several counties, so that division of territory might be seriously considered.

6. It has caused the denominations to see more clearly that their tasks are not different but one and the same and that only by praying, planning and working together can they expect to make Kingdom progress.

7. It has, through the North American Home Missions Congress held at Washington, brought new inspiration and strength to the leaders of the denominations until now Comity cases are being solved not by a few but by practically all the denominations. This Congress

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marked a new epoch and made Comity not simply a negative thing of giving up but a positive spiritual force in which the denominations should be willing to pool their resources for the sake of the Kingdom.

8. In brief we might say that the last five years have made an untold contribution to the development of Christian Fellowship which is the very essence of the Church and that this spirit of Christian Unity is manifesting itself constantly in new and unexpected ways and has advanced the time, we believe, many years when the prayer of Christ shall be answered, 'That they all may be one.'

9. Besides these influences which are definite, concrete and unmistakable, there are those numerous intangible influences which the Five-Year Program has set in motion and which cannot be named or measured. 'The Kingdom of God cometh not with observation.' These influences, we are sure, will make themselves more deeply felt as the years go by."

The report of this Committee should not close without a reference to the cooperation of this Committee with all the other Committees of the Home Missions Councils. Each of these other Standing Committees has its definite field of responsibility in which it has continued to operate. The cooperation extended by these Committees to the Five-Year Program Committee has been most helpful. The Committee desires also to express its thanks and appreciation to the officers of the constituent Boards and other cooperating agencies and to the officials of the various interdenominational organizations, both national, regional, and local, and to all others who have given generous assistance to the Committee in the prosecution of its task through these six eventful years.

Respectfully submitted,

JOINT COMMITTEE ON FIVE-
YEAR PROGRAM OF SURVEY AND
ADJUSTMENT

H. N. Morse, Chairman

W. R. King, Secretary.

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